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THE
ASIATIC SOCIETY OF BOMBAY
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A

VOYAGE

TO

SURATT.

A

VOYAGE TO SURATT,

In the Year, 1689.

Giving a large Account of that City, and its Inhabitants, and of the *English* Factory there.

With a Description of *Madeira*, St. *Jago*, *Sierra Leona*, *Cabenda* and *Malemb*: (upon the Coast of *Africa*) St. *Helena*, *Johanna*, *Bombay*, the Port of *Muscatt*, and its Inhabitants in the Gulf of *Felix*, *Mocha*, and other Maritime Towns upon the *Red-Sea*, the *Cape of good Hope*, and the Island *Ascention*.

To which is added an *Appendix*, containing I. A History of a late Revolution in the Kingdom of *Arracan*. II. A description of the Kingdoms of *Arracan* and *Pegu*. III An Account of the Coins of the Princes of *India*, *Persia*, *Golconda*, &c. IV. Observations concerning the *Silk-worms*.

By *John Ovington*, M. A. Chaplain to his Majesty.

Hominum multorum vidit & urbes. Horat.
Urbesque novas trans æquora pandit. Groc.

LONDON, Printed for *Jacob Tonson*, at the *Fulk's* Head in *Fleet-street*, near the *Inner-Temple-Gate*. 1696.

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To his EXCELLENCY,

CHARLES

Earl of *Dorſet* and *Middleſex*:

Lord Chamberlain of his Majeſty's Houſehold; Knight of the Moſt Noble Order of the Garter, &c. *And one of the Lords Juſtices of* England.

May it pleaſe your Excellency,

AS the *Eaſtern* Princes, upon the News of any Foreigner's Arrival, are wont to expect ſome Curioſities of the Place from whence he came, to prepare the way for his Reception,

and Introduce the Stranger into their Preſence; for, in imitation of this reſpectful Cuſtom, this Foreign Voyage hopes for admittance to your Favour and Acceptance, upon that Stock of Novelty which it preſumes upon; and which it brings with it as well from *Africa*, as ſeveral remoter Parts and Kingdoms of the *Eaſt*: For in thoſe Places, there are ſeveral Things here taken notice of, which have eſcap'd the Obſervations of other Travellers. I need not mention, my Lord, with what facility you can employ your Judgment, to penetrate into all that is any where uſeful, whilſt your vigorous Fancy can as readily preſent to you all that is diverting in its Entertainment. And tho' I confeſs I have very great reaſon to dread the ſtrictneſs of

your

your Cenſure, upon the ſtrength of your admirable Endowments; yet methinks I find a relief to this Fear, in that Native Candor, which ſo eaſily tempers the Accuracy of your Thoughts with favourable Conſtructions.

But I will not tranſgreſs thoſe Meaſures of Civility, of which your *EXCELLENCY* is ſo abſolute a Maſter, by being too tedious in this Addreſs; nor there-violate thoſe Decencies and Reſpects, which your Practice recommends ſo fully to the World, and of which none have had more ſenſible Demonſtration than my ſelf: Eſpecially conſidering how much is due to you from the Sacred Order, which you treat with that conſtant uncommon Civility, as if you deſign'd to ballance that Contempt, which is

too apt to be caſt upon it: Imitating, as in other Perfections, ſo in this too, the Ancient Poets, who inſtructed Men in Reverencing not only the Gods, but in a due Regard to ſuch as were their immediate Servants; and in all things maintaining ſtill that Greatneſs by your Munificence, which you freely part with in your Condeſcenſions. I need not determine, with how much Reaſon the *Eaſtern* Subjects aſcribe this Character to their Emperours, *That their Royal Condition is owing to their Merits, and that they as far tranſcend other Mortals in thoſe, as they do in Power*; but I am ſatisfied, 'tis the unqueſtionable Loyalty, Prudence, Greatneſs of Mind, and other Virtues, which have juſtly rais'd you to that Sphere, wherein you move, kindly influencing the

Affairs

Affairs of this great Kingdom; and from whence you look down, like the Heavenly Bodies, from the higheſt Orb, with a kind and obliging Aſpect. And that their other Opinion of their Princes, *That they are the Adopted Sons of Heaven*, may be your happy Portion too, is not more unfeignedly deſir'd by any, than

Your EXCELLENCY's

Moſt Obedient,

Moſt Obliged,

and Devoted Servant.

J. Ovington.

TO
Mr. *J. OVINGTON*,
ON HIS
VOYAGE
TO
SURATT.

HArd is our Task to Read with fruitleſs Pain,
The Dreams of ev'ry Cloyſter'd Writers Brain
Who yet preſume that Truth's firm Paths they tread,
When all the while through wild Utopia's *lead*
With Faiery-Feaſts, inſtead of Science fed
As dreaming Wizzards Midnight Journeys tread
And weary with imagin'd Labour wake,

So vain is Speculation's *fancy'd Flight:*
But ſearch of Nature gives ſincere Delight.
Through her vaſt Book the World, a curi-
ous Eye
May Wonders in each pregnant Page deſcry,
Make new Remarks, which Reaſon may re-
duce
To Humane Benefit, and Publick Uſe.

Then Happy they who quit their private
Home,
And gen'rouſly through Foreign Climates roam;
Who, like Ulyſſes, *can deſpiſe the Toil,*
And make each Land they meet their Native
Soil.
See Men and Manners ſcarce by Rumour
known:
Viſit all Countreys to improve their own.

But ah! how few, my Friend, with your
Deſign,
On ſuch Diſcov'ries bound, have croſs'd the
Line!

For

For ſordid Gain, new Worlds they will deſcry,
Seize Nature's Wealth, but paſs her Wonders by.
Their Fleet returns oppreſt with Traffick's Weight,
But Knowledge makes no part of all the Freight.

Yet this, of Old, was Jaſon's *Noble Prize;*
'Twas this that plac'd his Argo *in the Skies:*
Experience was the far-fetcht Golden Fleece,
The Prize ſo much admir'd by Ancient Greece,
From whence may be inferr'd what Thanks are due
From Britain's *Sons, Induſtrious Friend, to you.*
Fame ſhall in State, your uſeful Book Inſt
In Bodley's *Pile, the Muſes Capitol.*

You have ſo lively your Diſcoveries Writ,
We Read and Voyage with you as we ſit,

With

With you hoiſe Sail and reach the Indian
ſhore;
The real Scene cou'd ſcarce delight us more.

As when ſome Prophet from a Trance
awakes,
And to Attentive Crowds Deſcription makes
Of Wonders, which he did in Rapture view,
The Liſtners think they ſee the Viſion too.
Thus, Entertain'd with Nature and with Art,
We hear your Travels told, and well-pleas'd
Gueſts depart.

N. TATE.

THE

THE CONTENTS OF THE Principal Places and Things.

THE *Iſland of* Madeira. p. 4
The Iſland of St. Jago. 38
The Iſland of Annobon. 54
The Coaſt of Africa. 59
Malemba *on the Coaſt of* Africa. 73
The Iſland of St. Helena. 89
The Iſland of Johanna. 108
The Iſland of Bombay. 129
The Iſland of Elephanta. 158
Of the Great Mogul. 165
The City of Suratt. 214
The Moor *Inhabitants of* Suratt. 235
The Bannians *at* Suratt. 275
The Faquires *near* Suratt. 359
The Perſies *at* Suratt. 371
The Halalchors *at* Suratt. 382
The Engliſh *Factory at* Suratt. 385

The

The Contents.

The Confinement of the Engliſh *at* Suratt, *in the Year*, 1691, 1692. 410
Muſcatt *in* Arabia Felix. 420
Mocha *and other Places on the* Red Sea. 447
The Cape of Good Hope. 479
The Iſland of Aſcention. 512
The late Revolution in the Kingdom of Golconda. 525
The Kingdom of Arracan. 553
The Kingdom of Pegu. 583
The ſeveral Coyns in India, Perſia, *&c.*
Obſervations concerning the Nature of the Silk-worms. 599

The Reader is deſir'd to Correct theſe Errata *following*, viz.

Page 182. *line* 25. after *the Throne, read, the Titles of the King of Biſnagar*, p. 109. *l.* 9. for *gratis r. gratis*, p. 191. *l* 8. *r. purſue* for *perſue*, p. 393. *l.* 11. for *place r. plate*, p. 397. *l.* 10. for *added r. clodded*, p. 493. *l. ult. dele* of before *all.*

A VOYAGE TO SURATT, &c.

ON *April* the 11th, 1689. the Memorable Day, whereon their Majesties, King *William*, and Queen *Mary* were Crown'd, did the *Ship Benjamin* break ground from *Gravesend*, towards her intended Voyage to *Suratt* in the *East Indies*. Whither she was sent as an Advice-Ship of that wonderful Revolution, whereby their Sacred Majesties were peaceably setled in

The Ship's departure from England.

the Throne, and had been receiv'd with the Univerſal Joy of all the Nation. In all places where we came, we were welcomed with loud and chearful Acclamations, and were entertain'd with unuſual Congratulations and Reſpect, as happy Meſſengers of as grateful News, as ever arrived in thoſe Parts. They were every where truly ſenſible of their unexpected Deliverance from that Miſery and Thraldom which even there threatned them, and likewiſe of the invaluable Bleſſing of living under a Peaceable Government, free from their former Apprehenſions, either of violence upon their Temporal Enjoyments, or diſturbance to the Tranquility of their Minds.

We had not long left the Lands-End of *England*, before we eſpied a great Fleet of Ships, which appear'd to us at a diſtance like a floating Foreſt, and ſeiz'd us with no little Conſternation. Their lying off not far from *Breſt*, made us for ſome time conjecture them to be *French*, till we were happily undeceived by the approach of an *Engliſh* Frigot, which diſcover'd

diſcover'd them to be Friends. However, one of our Company, who had faithfully ingaged to ſtand by us, and on whoſe Aſſiſtance we depended, without any Ceremony, being apprehenſive of the danger, clapt upon a wind, and ſo left us.

After this, we kept on our courſe with a favourable Wind, till we arrived at *Madeira*, a ſmall Iſland appertaining to the Crown of *Portugal*, ſituated about the Two and Thirtieth Degree of Latitude; it is in length, about Twenty Five Miles, about Eight or Ten broad, and Sixty in its Circumference.

THE ISLAND OF *MADEIRA.*

The Iſland of Madeira.

THis Iſland, as we are inform'd by good Hiſtorians, was firſt diſcover'd by *John Gonſalvo* and *Triſtan*, under the Patronage of *Henry Infanto* of *Portugal*. But the preſent Inhabitants give us a different Account of its Diſcovery, *viz.* That in the Year 1344. an *Engliſh* Gentleman having Married a Lady of a conſiderable Fortune, and ſetting out with her for *France* from the Port of *Briſtol* was by guſty weather, and oppoſite winds, driven into this Iſland: Where upon his Landing, finding it a forlorn Place, both Uncultivated and Unpeopled, he fell into an extream fit of Melancholy, and yielding too much to that black Diſtemper, contributed by his

The diſcovery of this Iſland by the Engliſh.

his own Death to make it ſtill the more deſolate. The Mariners however, who were not ſo readily dejected at this Miſadventure, ſet Sail with their Veſſel, and landed ſafely on the Coaſt of *Barbary*; where, after ſome Refreſhment and Reſpite upon the place, they fortunately fell into the Company of ſome Ingenious *Portugueſe*; to whom, after a little Conference, they Related the Hardſhips of the Voyage, the Situation and Native Pleaſantneſs of the uninhabited, but moſt habitable Iſland they had left, and the juſt hopes and proſpect they had of regaining a ſight of it, were they but provided with Ships and Men. This excited the Attention of the *Portugueſe*, and likewiſe, without much reluctancy, procur'd their Promiſe of endeavouring with their Prince to incline him to hearken to theſe Propoſals, and likewiſe to equip them with Neceſſaries and Conveniencies for a ſecond Undertaking: And ſucceeding with him according to their wiſhes, they ſet forward, found the Iſland, landed their Men, and in a ſhort time converted the Wilderneſs into a Garden of Pleaſure.

The diſcovery of this Iſland by the Portugueſe.

Some ſay *Madeira* was diſcover'd by the *Portugueſe*, in *Anno* 1429. and deriv'd its Name from the abundance of Wood that grew there. It was overſpread with Wilderneſſes and plenty of Trees, (which gave it this Name,) as with one intire Wood; the tedious thoughts of cutting down which, perſwaded them to a more ſpeedy Method of deſtroying it by fire. After it was kindled, the Flames grew to ſuch a head, raged ſo violently, and by degrees became ſo furious, that the People were forc'd for their Eaſe and Preſervation, to betake themſelves to the water, to avoid the violence of the heat.

The reaſon of the fruitfulneſs of the Iſland.

The remaining Aſhes contributed ſo much to the Fertility of the Ground, that it at firſt produced ſixty for one, the fruitful Vines brought forth more Grapes than Leaves, Cluſters of two or three ſpans length; and in all its Products, their Beauty and Fertility were ſo remarkable, that it gain'd the Title of the *Queen of Iſlands.*

Its good Air.

The Air here, to which the Pleaſure as well, as Health of Humane Life is ſo much owing, is generally very Temperate

Temperate and undisturbed, and the Heavens smiling and serene. For those Climates which are placed between the Thirtieth and Fortieth Degrees of Latitude, enjoy a Temperature, generally very equal and convenient, infested neither with the excess of Heat, nor rigid Coldness, but moderately participating of those troublesome Extreams. They seem indisputably to be most suited to the Pleasantness of Humane Life, and accommodated to our Constitutions; affording that delight to the Body, which Virtue imparts to the Mind, in avoiding all excesses, as dangerous and ungrateful, and opposite to the Ease, as well of the Sensitive, as Intellectual Part.

The principal Town is *Tunchal* or *Tonzal*, some of them term it *Funchal*, from the abundance of Fennel which they say grew there. 'Tis the sole place of Trade, from whence they Export all their Wine and their Sugar, which is esteem'd superiour to any in the world. *The Metropolis.*

The adjacent Rural Places are very Mountainous; but however, they

Rival the Valleys in Fruitfulneſs and Delight; tho both are much fallen from their Primitive Fertility, and inſtead of ſixty for one, which was the Original Increaſe, have gradually deſcended to twenty five. Seven or eight Rivers with variety of Rivulets refreſh the place, which fall down from the Mountains, which, notwithſtanding their heighth and ſteepneſs, are Planted and Improv'd, as well as the moſt Champaign ground in *England*. At the utmoſt top of the high Hills, the Corn thrives well, but the abundance of Clouds that breed there, are prejudicial to the Grapes.

The preſent decay of the Iſland's Fertility.

Four ſorts of Grapes that make the Wine.

The main product of the Iſland is Grapes, brought hither firſt from *Candy*, of which there are three or four kinds, whereof they make their Wine. One is coloured like Champaign, of little eſteem; another is more ſtrong and pale as White Wine; the third ſort is rich and delicious, called Malmſey; the fourth is *Tento*, equalling Tent in colour, but far inferiour in Taſte; it is never drunk unleſs in other Wines, with which it is mixt to give them a Tincture, and to preſerve them. And for

for fermenting and feeding them, they bruiſe and bake a certain Stone, called Jeſs, of which nine or ten pounds are thrown into each Pipe. The *Madeira* Wine has in it this peculiar Excellence, of being meliorated by the heat of the Sun when it is prick'd, if the Bunghole being open'd 'tis expos'd to the Air.

The ſingular Virtue of the Madeira Wine.

The Product of the Vine is equally divided between the Proprietor and him that gathers and preſſes the Grapes; and yet for the moſt part the Merchant is Thriving and Rich, whilſt the Grape-gatherer, imploy'd by him, is but Poor. Among the Merchants, the *Jeſuits* are none of the meaneſt, who every where contend for precedence in Fortune, as well as in place; and have here ſecured the Monopoly of *Malmſey*, of which there is but one good Vineyard in the whole Iſland, which is entirely in their poſſeſſion.

The Jeſuits Monopoly of Malmſey.

Twenty Thouſand Pipes of Wine, by a modeſt Computation, may be reckoned the Annual Increaſe of the Grapes, which number is thus exhauſted and ſpent. Eight Thouſand are thought to be drunk upon the Iſland, three or four

The quantity of Wine which the Iſland produces.

are

are waſted in Leekage, and the remainder is Tranſported, moſt of it to the *Weſt Indies*, eſpecially to *Barbadoes*, where it is drunk more liberally than other *European* Wines.

Sucket a choice Sweetmeat.

Plenty of Citrons grow here, of which the Natives make a delicate Sweetmeat, called *Suoket*; and load with it yearly two or three ſmall Ships for *France*. The Sugar which in candying them they make uſe of, and is often effectually preſcrib'd againſt Conſumptions, is but rarely tranſported, becauſe of its ſcarcity, which hardly ſupplies the Neceſſities of the Iſland.

The Excellence of the Sugar.

The ſcarcity of Corn.

They are ſome years under great want of Corn, becauſe the Grain that grows here produces no great Plenty; ſo that ſometimes they are threatned with Famine: For prevention of which, while I was there, they uſed their Authority in Preſſing Ships which anchored in the Road, and commanded them, before they would allow them any Commerce, to the *Azores Iſlands*, to Import a quantity for their ſubſiſtence.

The ſeveral Fruits.

This Iſland affords ſtore of Peeches, Apricocks, Plumbs, Cherries, Figgs, and

and Walnuts; and the *Engliſh* Merchants, allowed to Reſide and Traffick here, have tranſplanted from *England* Currans, Gooſeberries, Philberts, *&c.* which are more kindly entertain'd in this Soil, than many of their Fruits are with ours, whoſe coldneſs and moiſture are not ſo proper for the pregnancy of the Fruits of a hot Climate. The *Bonanoe* is with them in ſingular eſteem, and even veneration, affecting the Palat with that ſenſible ſweetneſs, that it gains with them the credit of being the Forbidden Fruit. And for confirmation of this Surmiſe, they produce the extent of their Leaves, which being of a large ſize, they infer from thence, their fitneſs to make Aprons for *Adam* and *Eve*, to veil their Nakedneſs. 'Tis almoſt a Crime inexpiable to cut this Fruit with a Knife, which after diſſection gives a faint ſimilitude of our Saviour Crucified; and this they ſay is to wound his Sacred Image. Oranges and Lemons abound here in that Plenty, that I have ſeen them drop into our Diſhes, as we ſat at Dinner under their delightful Boughs, and opportunely prevented the

Their fanciful Notion concerning the Bonanoe.

the trouble of riſing up to pluck them, by freely offering themſelves to our wants. And theſe, tho they are in my Opinion as inviting as their Celebrated Fruit, and yield as uſeful and kind Refreſhment to the Stomach, muſt yet not be ſuffer'd to vie delicacie, with their Venerable Admir'd *Bonanoe*, which by the awful Impreſſions of a powerful Prieſt upon the Thoughts of the Vulgar, commences Sacred, and muſt not be violated by the bold Attempt of any Weapon upon it.

A deſcription of a pleaſant Entertainment.

The *Engliſh* Merchants here, which are not reckoned above a dozen, imitate the *Engliſh* way of Living in their City and Country Houſes; and, wearied with the Town, divert themſelves in their Rural Plantations, to which they gave us *Engliſh* that were Strangers a Solemn Invitation; and placed us under the ſpreading boughs of Oranges and Lemons, with living Springs under their refreſhing ſhade. Nature here diſplayed to us a Scene of Joy and Love, and waited on us in all her Pomp, in all the Delights and Beauties of the Field. The Hills were

were all cover'd with Vines, and the Valleys with ripe Grapes, which yielded us a fragrant ſmell from the fruitful Vineyards. The Groves and Woods were all ſprightly and gay, nothing ſeem'd to us drooping or languid, but all things ſmil'd round about the place of our Entertainment. The Air was clear, and made Melodious by the Voices of Birds. The Ships and Ocean were at a convenient diſtance, whereon we looked, and ſtill new Charms ſprung from that admirable variety of Objects, whither ſoever we turn'd our Eyes, and all things conſpir'd to yield together a raviſhing ſatisfaction to our Senſes. Thus we ſpent the day in abundance of delight, happy and retir'd from Melancholy and all diſturbance.

The Food of the poor People.

The ordinary Food of the poorer ſort, is little elſe in the time of the Vintage, but Bread and ripe Grapes; which ſimple Nouriſhment affords ſufficient pleaſure and delight, when it meets with true Hunger, which never fails of Cooking the Meat with a guſto for the Palate. For Pulſes and Leguminous Food, as it was a great part of the Diet of our Forefathers

and

and Antediluvian Patriarchs, and very Congenial to the Nature of Man; ſo is this ſpare Food, with a very moderate mixture of Fleſh, the frequent Repaſt even of thoſe here of better Note, who find it eaſily elaborated and tranſmitted in ſuch manner as is proper for Digeſtion; who thereby preſerve their Bodies in Health, and Strength, and keep the Glaſſes of the Parts pure, which are otherwiſe perverted by Intemperance. And were it not for this great abſtinence in Eating, the danger of Fevers in the hot Seaſon would be rarely avoided, and the Venereal Exceſſes to which they are ſtrangely addicted, with the immoderate heat of the place, would be apt to put Nature under various diſorders. Therefore Men of the greateſt Conſequence and Fortune, (whether it be that Sobriety might render them more Spruce and Amorous for the Exerciſe of Love, or that they are bred up in an Antipathy to that groſs and ſcandalous Vice of Drunkenneſs,) ſeldom exceed the allowable bounds of Drinking, and accuſtom themſelves to a very ſpare Diet. Nor are they apt to impoſe

The Temperance of the People.

impose their Wine upon others in their ordinary compotations; but the Servant attending holds the Bottle in his hand, and delivers the Glass to him that Drinks, to receive from the Servant's hand, who pours out leisurely what the Guest pleases, either a larger or a less quantity; by which means he that is intent upon Drinking, may take his Liberty, and he that is willing to refrain, is not forced. When the Company breaks up, the Porches and Entries of the Houses, and particularly the private place behind the door, are allowed for the convenience of Urine; because that action in the Streets is reputed Indecent, and liable to the Censure of Drunkenness. *The odd conveniences for Urine.*

The People very much affect a gravity in their Garb, and are cloathed all in Black, in complaisance (as I imagin) to the Sacerdotal Function, and the better to ingratiate with that Profession, which challengeth so much Authority among them. But they cannot live without the gallantry of wearing the Spado and the Dagger; those inseparable Adjuncts, even of *Their Cloaths.*

Servants

Servants attending their Masters at the Table, who proudly strut with the Dishes in their Hands, in that Solemn Garb, with a Basket Hilt to a Sword at least a yard long, even in the midst of Summer.

Their Houses. Their Houses too, as well as Cloaths, are made without much Expence or Splendour; neither Curious by the Embellishments of Art without, nor Rich in Trappings and Furniture within; some of them shoot up a little in height, without any other Characters of greatness: The generality of them are flat-roofed, and all of them give admittance to the open Air thro' the Windows, which, being without the use of Glass, are kept open all the day, and closed by Wooden shutters at night.

No venomous Creature upon this Island. The Soil allows no venomous Inhabitant, nor Creature of Infectious Malignity, which whether it is peculiar to the Earth or Air, or derivable from some other cause, I know not; who found nothing in this place different from the disposition of others of the same Climate.

The

The Qualities of all Poiſons are affirm'd by ſome to be either hot and inflaming, as *Euphorbium*; or cold, as *Opium*; or dry, as *Vitriol*; all which qualities may be found in the Elements here, as well as in other Regions, and therefore apt enough to ſupply Matter for all Venomous Animals, which for this reaſon might be preſum'd to be found here; and much rather than in the Kingdom of *Ireland*, which is a Country of noted Humidity; and no Poiſons, they ſay, are ſimply Humid, becauſe Humidity is a quality purely Paſſive, and of it ſelf incapable of cauſing pain.

A great number of Lizards.

Lizards, of which they have here an infinite number, are very deſtructive to their Fruits and Grapes, and mighty devourers of whatever they light upon. But Snakes and Toads, of which in the *Indies* are ſuch innumerable Multitudes, find here no Entertainment; there they haunt the Chambers and private Apartments of the Inhabitants, lurk frequently in the roofs of their Houſes, as well as in the Graſs; ſometimes they eſpy them in their Chambers and about their Beds, in the Walls and

Seelings of their Lodgings, and in the dark corners of their Vaults and Cellars.

The preſent barrenneſs of the Iſland.

The Fertility of this Iſland is much abated from what it was in the time of its firſt Plantation, and the conſtant breaking up the ground has made it in many places feeble in its Productions, ſo that it wholy diſcourages their Labours, till it has lain fallow for three or four years; after which time, if there ſprings up no Broom, as a token of its following Fruitfulneſs, they deſiſt from all their hopes of its Fertility, and conclude it quite Barren. The preſent barrenneſs of much of their Land, reminds them of the growth of their Vices, to which they ingenuouſly aſcribe it. Among which, their Effeminate Lewdneſs may very well ſtand in the front of their Accuſations, which prevails not a little, even among thoſe whoſe double Obligations, of Chriſtians and Married Perſons, ſhould mightily deter them from that ſin; eſpecially conſidering how they may ſatisfie all their Deſires at home, and double their Pleaſure by their Innocence. But vagrant Luſts, like other Fires, when they

The Ingenuous acknowledgment of their ſins.

Their Lewdneſs.

they once get head, are not eaſily tamed and ſtifled, till they conſume thoſe Materials that feed them. This Inconſtancy in the Husband encourages (tho it cannot Legitimate,) the ſame Levity in the Wife, the weakneſs of whoſe Sex is not ſo much proof againſt the Charms of alluring Temptations. Therefore are the Women here as apt to defraud their Husbands, as the Husbands are to defraud their Wives, and both equally kind to Strangers, eſpecially the Women, whoſe proneneſs that way, is more excited by their being cloiſter'd and kept in, and reſtrain'd from all Company. Their Appetites are augmented by difficulties, and increaſed by being oppos'd:

Quod licet, ingratum eſt, quod non licet acrius urit.

This made *Lycurgus* Enact a Decree for keeping up Matrimonial Affection, 'That Married Perſons ſhould be as 'cautious as Celibates, to enjoy one a-'nother, and never do it but by ſtealth.

No Interview before Marriage.

Another reaſon that offers for their mutual Infidelity, is the Ignorance they have of each others perſonal Humours, and unacquaintance with their diſpoſitions before Marriage, which ſometimes is Celebrated before a mutual Interview has preceeded the Engagement. Whereas a competent time of Courtſhip and frequent Viſits gives them ſome Inſpection into each others Genius and Inclinations, engages their mutual Paſſions and good Liking, by their conſtant endearing Preſents and Converſation, which by degrees unites their Hearts, and ripens their Affections for a happy Marriage. For which purpoſe it is practis'd in ſome parts of the World, in the very Minority of their Children, who are engaged by Contract at the years of five or ſix, as in the *Indies*.

During our ſtay upon the Iſland, a young Gentleman of an advanc'd Fortune, which was valued at 60000 Dollars, was ingaged in the Courtſhip of a Lady of 8000, and proceeded to Marriage, without the opportunity of one ſight of her before the Solemnity, beſides what was allow'd him

him the day before. He was then, as it happen'd, in the Company of her Brother, and eſpied thro' a Lattice two young Ladies, and imagining one of them to be his Miſtreſs, was curious to enquire, whether of them it was? To which he receiv'd no more ſatisfaction, than, "To morrow, Sir, is time enough "for that.

No Marriages with Jews or Moors.

In Treating about Marriage, their principal Enquiries are into the Family and Deſcent of the Courtier, for prevention of all occaſions of the deteſtable Affinity with *Moors* and *Jews*, which among them are very numerous. To join in Matrimony with any of them, is eſteemed a debaſement of her Lineage and Extraction, eſpecially in a Woman that pretends to Family and Education. But the *Engliſh* Merchant is on the other ſide as Reputable, and ſtands as fair in their Accounts; his very Name makes way for his admittance, and Incorporating into the beſt Families, eſpecially if any equality appears in his Fortune; for their ſubtle Caſuiſts make ſometimes an inequality of Fortune a juſt Plea for diſſolving a Contract. But then, alas! the

The Engliſh Merchants eſteemed by them.

Engliſh Merchant, if he Marries, muſt firſt renounce his Religion, and abandon the care of his Soul, for the Enjoyment of her in whom he delights. But that which much ſurpriz'd me, was the prohibition of an Old Gentlewoman, to the Proceedings of a Young Pretender to her Daughter, upon this Account; becauſe ſhe was inform'd of the Health and Soundneſs of his Conſtitution, of the Moderation and Chaſtity of his Manners, ſo that he was never known to labour under any Venereal Diſeaſe; which ſhe concluded to ariſe only from the weakneſs of his Conſtitution, for it ſeems ſhe preſumed there was no need of the reſtraints of Conſcience for ſo Venial an Offence, the committing of which, in her Opinion, was Meritorious.

A ſtrange conception againſt Marriage.

Murther common and unpuniſh'd.

The Execrable Sin of Murther has gain'd too not only an Impunity but Reputation among them, and it is made the Characteriſtick of any Gentleman of Rank or Faſhion, to have dipt his Hands in Blood. To this they frequently are obnoxious, and readily incline, by reaſon of the eaſie recourſe they have to their Churches, which ſhelter

ſhelter them from any Proceſs, and are met with at every turn. For in the Metropolis, *Tunchal*, which exceeds not a good Country Town, are almoſt twenty Churches and Chappels, beſides abundance in their Country Plantations. Theſe Chriſtians are as Licentious in commiting this Crime, as remiſs in inflicting due Penalties for it, and indulge the guilt of it, even beyond what the Almighty did the *Jews*, tho' 'tis voluntary, by ſparing the Criminal if he can lay hold on the Horns of the Altar; and make Baniſhment or Confinement his utmoſt Penalty, both which by a large Preſent are bought off.

Many Clergie-men.

The Numbers of their Clergy increaſe here, as well as in other Popiſh Countries, even to the oppreſſion of the Laity, with whom they ſeem to vie for Multitude. 'Tis ſcarce imaginable, how ſo many Rich Eccleſiaſticks can be ſupported by the Labours of ſo few People. But to abate this wonder, they tell us, that none of their Nation is admitted to the Prieſthood, who is not poſſeſs'd of ſome Patrimony, to avoid a burthen to the Church. They are totally averſe here

No Jews or Moors Clergymen. from admitting any into Sacred Orders, whoſe Originals are either *Jews* or *Moors*, and yet this Caution is not obſerved by them at St. *Jaques*, where Native *Africans* Officiate as Prieſts.

The prevailing Authority of the Jeſuits. The *Jeſuits*, among all the reſt of their Orders, are the only Men in Supream Repute, which they aſpire to by the eaſie Abſolutions of their Penitents, and pretentions to ſtricter Sanctity, and a more unblemiſht Character, than the reſt of the Orders. For this end, they cloſely conceal from publick notice all the Enormities and Irregularities of their Order, and all their Failures, but what are legible in *Their Ignorance.* their Ignorance, which was ſo remarkable, that ſcarce one in three of thoſe I convers'd with underſtood Latin. If any Delinquent is expell'd the Convent, his Faults are ſtifled and kept as ſecret as Confeſſion, leſt the noiſe of them among vulgar Ears, ſhould ſcandalouſly reflect upon their Society, and diminiſh that Veneration they ſo zealouſly affect. And the only Anſwer which is vouchſafed to any *A prudent Maxim in uſe among them.* Queriſt, for the reaſon of their Expulſion, is, "He was unworthy of our "Society.

"Society. This is a Maxim worth the Wiſdom of that Order, and the imitation of all others, and highly juſtifies the prudent concealment of ſuch Men's Faults, whoſe Examples might eminently ſcandalize any kind of Profeſſion.

The *Jeſuits* Chappel is far the moſt ſplendid of all their Churches, which we chanced to view in the greateſt Luſtre, at St. *Ignatius* his Eve, (as they are pleas'd to term him) a time obſervable for the Magnificence of the Ceremony and Pomp: Variety of the choiceſt Anthems were ſung, with the ſweeteſt Inſtrumental and Vocal Muſick, ſufficient, had their Doctrine been anſwerable to it, to have charm'd us into a Converſion. The Vigils of all their Saints, as well as that of St. *John Baptiſt*, are Celebrated with abundance of ſhining Lights, placed conſpicuouſly upon the tops of their Steeples, after the Sun-ſet. But the bright Illuminations this Night about the Steeple of the *Jeſuits* Oratory, far out-did the reſt of the Apoſtles Eves, and dazled the Eyes of the Spectators at a diſtance. Some of the Chappels, *The Jeſuits Chappel.*

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as well as Houſes, are built upon ſuch ſteep declining Hills, that they ſeem to indanger the precipitation of ſuch as come out of them; and queſtionleſs the protection of the Saint is extolled for the deliverance from thoſe Perils.

An Hoſpital for ſuch as have been Lewd.

Near the *Jeſuits* Chappel is a certain Hoſpital, much frequented by the Natives, Erected for the Entertainment and Cure of ſuch as have ſmarted for their Feminine Pleaſures; whoſe miſerable Spectacles are ſo ghaſtly and frightful, that were there nothing of future Puniſhment, that only might very well curb Men in their higheſt Career to thoſe foul Sins. Among the reſt of the Female Penitents, we eſpied one near the Altar, weeping bitterly, with a ſorrowful dejected Countenance, and in deep anguiſh of Heart. This ſight produc'd ſomething of the ſame Melancholy Effects upon us, till I recovered my ſelf at the hopes I had of her happy Condition, which ſuch floods of Tears ſeem'd to promiſe. Had all the reſt evidenc'd the like Sorrow and Concern ſhe did, this Infamous Society (for ought I know) had been the moſt Honourable upon the Iſland. But their Meaſures

Meaſures herein are very unequal, for a modeſt Salute is an Offence inſufferable, whilſt this abominable Vice many of them ſcarce ſtand to Parly with.

Their Churches are moſt commonly made uſe of for Repoſitories of their Dead, in the Interment of whom they mix ſtore of Lime with the Earth, to haſten the conſumption of the Corps, by whoſe ſudden mouldring away, upon this account, there is room made within a fortnight for a freſh Funeral. To ſignalize their Reſpect for the Deceaſed, the Corps is curiouſly trimm'd and adorn'd, as a faint Emblem of its glorious and triumphant Reſurrection, in imitation of the Wiſe King, who buried with his Royal Father an invaluable Treaſure. *Their burying places.*

But as their Church allows no Charitable Thoughts to the Souls of Hereticks, ſo does it forbid all kindneſs to their dead Bodies, and proſecutes the *Engliſh* that die there, with more inexorable hatred, than what they ſhew to the Carcaſſes of Beaſts and Birds, which may find a reſting place on ſhoar, and quietly remain upon *No burying place allowed to the Engliſh.*

upon common ground; both which are ſtrictly forbid the *Engliſh*, who are caſt into the Sea, and committed to the waves. And accordingly an *Engliſh* Merchant falling ſick of a ſudden Diſtemper at *Madeira*, was unfortunately carried off by it; which mov'd the reſt of our Nation that were there, to contrive for his decent Interment. And therefore, leſt a publick Burial might expoſe him to the Rage of the People, or the Clergy's Indignation, they concluded to depoſit him among the Rocks, in order to his better concealment. But the Rocks were unable to ſhelter him from their Tyranny, which was exercis'd upon him in this barbarous manner, they dragg'd him from the place where he lay, up and down the Iſland, and expos'd him to the contempt of the Inhabitants, till they threw him into the Ocean. This Inhumanity, which is carried even beyond the Grave, is propagated as far as their Plantations in the *Eaſt*; where if any Proteſtant chance to die among the Nation of the *Portugueſe*, no place is allowed for his Reception, nor vile enough for his Sepulchre, but the very

Corps

Corps of a rank Heretick annoys the Dominions of a Catholick Country, tho' it were buried under ground. And yet a powerful Summ of Mony, which is ſaid to blind the world, prevail'd to open the Eyes of the Prieſts Intellectuals in this very caſe; for thus they ſtated the difficulty concerning an *Engliſh* Child, which had been clandeſtinely Interred there, that if it were immediately taken up, and then Baptized after their manner, and ſo made a Member of their Church, it might be admitted among their Dead. This Concluſion was approv'd of as Canonical, for the Child was Baptiz'd, Buried after their manner, and depoſited where it was taken up.

A dead Child Baptiz'd and Buried for a Summ of Mony.

The Canons of the Cathedral Church, which ſtands about the midſt of the City, are as exquiſite in their contrivance for their Eaſe, as the others were for burying-mony. The Conſtitutions of their Church oblige their Attendance at Prayers by Four a Clock in the Morning. But becauſe ſuch early Riſing is very troubleſome, eſpecially to Corpulent Men, therefore they agree, that the Clock ſhall never

The lazineſs of ſome of the Clergie.

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in the Morning ſtrike Four, till it really be Five; and order its motions by this Method, always an Hour or ſo ſlower than the Sun, that they may punctually indulge their own Repoſe, by this mock obedience to the Orders of their Church.

Some Engliſh *Seamen kept on ſhoar.*

Yet how negligent ſoever they may appear in this Inſtance, they all pretend a mighty Zeal for their Faith, eſpecially in the Meritorious Converſion of any Stranger, upon which we ſuſpected they had been too intent, by the loſs we had of ſome few of our Men, whom no ſearch could diſcover to us. The *Jeſuits* we conjectur'd muſt be concern'd in it, becauſe their Love for the Cauſe is generally more flaming than that of the other Orders among them; and therefore we reſolved upon addreſſing to the Governour for demanding an enquiry after them in the College of the *Jeſuits*; but we found his power could not reach it. The time grew on that we muſt depart, and were much concern'd to leave our Men, when we were engaged to ſet Sail, becauſe the want of them on Board might be very prejudicial in a tedious

tedious Voyage. Our Commander therefore having got without Gun-ſhot of their Citadels, Mann'd out his Pinnace with twelve or fourteen Hands, well provided with Swords and Fire-Arms, and appointed them to Row along the Shoar, to apprehend, if poſſible, ſome few of their Fiſhers, to ſupply the places of our Sailers. As they cruiſed along, they met by chance with another Prize, *viz.* a Comely Abbot and a Vicar, coming up to *Tunchal* from the Country in a Boat. They were ſtrangely ſurpriz'd, to find themſelves unexpectedly taken, and Pirated by a Boat's Crew; but much more concern'd, when we told them they muſt bid farewel to all their Friends and Feſtivities at *Madeira*, and Imbarque with us in an *Indian* Voyage, or at leaſt remain our Priſoners on Board, till the *Jeſuits* reſtor'd our Men on Shoar. The thought of this amazed and ſtruck them with confuſion, and forc'd from their Breaſts many a groan and ſigh, for their Sorrow ſeem'd to ſurpaſs its expreſſion by any Tears. And yet they were not ſo far loſt in this Conſternation of Mind, but that they kept

An Abbot and a Vicar ſeiz'd in the room of our Seamen.

kept within limits of Reflection, and recollecting a Method for their Releaſe. Therefore they ſpeeded an Expreſs to the Governour, and paſſionately implored him for the ſake of God, and the Virgin *Mary*, to bethink himſelf of ſome Project for their Liberty, for which their Prayers ſhould continually aſcend for his deliverance from ſuch Diſaſters. And our Commander valuing his Sailers above the Prieſts, directed a Letter to the *Engliſh* Conſul on Shoar, to this effect.

SIR,

The Captain's Letter to the Conſul on ſhoar.

THE Honour and Duty we owe our King and Employers, obliged us to make this Reſtitution to our ſelves, ſince your Governour wou'd not. To deprive Princes of their Subjects, and Maſters of their Servants, under a pretence of making them better Chriſtians, is in my Opinion to make them worſe. And if the Religion of your Jeſuits *admit of ſuch Immoral Actions, neither our Laws nor Religion require our taking it at your Hands. If your Governour has little Command over them, he has*

has leſs over us, and he therefore may take the keeping of ſome of your Subjects as patiently from us, as he does their detaining ſome of our Sailers (as we preſume) from them. In the mean time, endeavour to ſee they be reſtored, or reſt ſatisfied with the loſs of thoſe we here detain. If your Governour wou'd not give us ſatisfaction if he could, he cannot then excuſe himſelf in this matter. If he wou'd, and cou'd not, we ſhall be ſo kind, as to do it for him, which may thereupon prove an Obligation, as well to him, as

Yours, &c.

Theſe Epiſtles were no ſooner receiv'd and read, but the whole place was in an uproar about their Prieſts, either their Prieſts muſt be return'd, or all the *Engliſh* muſt ſuffer for it. This ſtartled the *Engliſh* Merchants on ſhore, and awaken'd their Care of contriving ſome means for their Safety; for they perceiv'd the inraged Multitude, who ſtood upon the Strand, would not be pacify'd without them. And therefore leſt our Commander ſhould prove

inexorable, and ſeriouſly reſolv'd upon what he writ, the *Engliſh* Merchants brought along with them Money for a Voyage, after they had prevail'd to get on Board. For they durſt not return without their Prieſts; and they knew not where the Voyage would end. After their difficult Paſſage on Board, they related the Confuſion the Place was in, and how tumultuous the People had ſuddenly grown, upon the account of the Detention of their Prieſts; and how they were upon the Bank of the Sea, repeating their Exclamations, *Our Padres! Our Padres!* A ſudden Joy ſprung up in the Faces of the Prieſts upon the ſight of our *Engliſh* Merchants, from whom they aſſured themſelves of ſome Relief, and Releaſe from the Confinement they were under; and with ſorrowful Accents repreſented to them the unhappy Minute they ſet forward for *Tunchal*; but withal, the Hopes they had that their coming on Board would prove favourable to their Misfortune. The Commander, who heard all this, and reflecting upon the extreme Inconvenience attending the Engliſh upon this occaſi-

on,

on, reſolved to ſend them all on Shore, to remove that Diſturbance which he ſaw was otherwiſe unavoidable; for he thought the Prieſts would be as uſeleſs to him at Sea, as they commonly are at Land, and a Burthen to either Element; and ſo diſmiſs'd them all to their great Satisfaction. *The Prieſts diſmiſs'd.*

After this we ſtood off from Shore, fill'd our Sails, and without any Ceremonious Adieu, either to the Governour or the Fort, we left the Iſland. For 'tis eaſier to depart, than to be admitted into the Harbour. Becauſe when any Ship arrives there, two or three of the Inquiſitors, who wear the Sacred Garb, are ſent to examine it about any Sickneſs, or other Objection, which might hinder the Liberty of Traffick; and not ſuffering any Sailer's ſetting his Foot on Shore till they pronounce the Ship healthful. *All Ships examin'd that come to the Harbour.*

By a kind Providence our ſpeedy ſailing that Day did occaſion a greater Deliverance to us from the French, than what the Abbot and Vicar had from us. Within Forty Hours after our Departure, two *French* Men of War of good Force arrived in the ſame *Our eſcaping two French Men of War.*

Port, who no ſooner dropt their Anchor, but they weighed again in Chace of our Ship, and ſhaped their Courſe directly towards the *Canaries*, where ſome gave out we were deſign'd. But leaving the Iſland *Palmo* on the Eaſt, we ſteer'd directly to *St. Jago*, a Capital Iſland of *Cape Verde*, whereby we happily defeated their purſuit.

Our Departure from Madeira. So the *Cerne Atlantica*, as the Ancients called it, being in a fortunate Minute left by us, we arrived with Safety at this Port. In our way we were entertain'd with an unuſual proſpect, which to freſh Navigators was very divertive, which was ſeveral winged *Flying Fiſh.* Fiſh, which took Flight in the Air, while their Finns were moiſt, but dropt into the Ocean as ſoon as they grew dry, and thereby unactive. Their Wings are always ſpread while they move in the Air, where they ſometimes ſuſtain themſelves the ſpace of a Furlong. When they drop into the Ocean, the watchful Dolphins are generally ready to devour them, whoſe Swiftneſs in the Water equals almoſt the Flight of the others in the Air. And as timorous Animals at Land

ſeek

ſeek for Shelter from Men, when they find themſelves in apparent Danger from a mercileſs Perſecutor; ſo the Flying Fiſh will betake themſelves to our Ships, and fall upon our Decks and Shrouds, upon a hot purſuit of the deſtructive Dolphin. Here likewiſe we were affrighted with a Turnado, which, without Care and ſpeedy handing of our Sails, might have endanger'd our Ship. It came ſuddenly, without any previous ſigns of its approach, till a quarter of an hour before it came. 'Tis a violent ſurprizing Storm of Rain and Wind; and that which adds to render it more formidable, is its unexpected Riſe, at ſuch times as the Weather is ſedate and temperate; but its precipitant Motion renders it leſs tedious, being as ſoon a dying, as it is ſhort in it's Growth and Increaſe. *A Turnado.*

THE ISLAND OF St. *JAGO.*

THE Iſlands of *Cape Verde* are diſtant from the Main of *Africa* 150 Leagues; they extend themſelves in a Body from 13½, unto the 19th in Latitude. Ten of theſe Iſlands are conſiderable, tho' not inhabited, and are rang'd in Form of a Creſcent; of which the Convex Part regards the Continent, and the Two points the Ocean.

St. Jago. The Night before we came to an Anchor we eſpied this Iſland of St. *Jago*, which is the greateſt and principal of all the Iſles of *Cape Verde*, and is dignify'd with a Biſhop's Seat in a City of the ſame Name. They borrow their Appellation of *Cape Verde* from the Cape or Prominence of Land in *Africa*, which is the neareſt Main Land to them,

them, from whence ſeveral *Africans* come here to inhabit. Theſe by the Ancients were call'd *Gorgades* and *Heſperides*, who feigned the Orchards with Golden Apples, which were kept by a Dragon, were placed here.

In this Iſland are various Ports, the moſt noted of which we anchor'd in, named *Praya*, where, by the Bleſſing of Heaven, we eſcaped an eminent Danger, which aroſe from a violent Storm in the Night-time; and was ſo outragious, that the Ship dragg'd her Anchor; and our Ruine had been inevitable, had it been much fiercer; becauſe we rid ſo near St. *Jago*, which was on one ſide; and *Hay Iſland*, which lay on the other. *Its Chief Port.* *The Danger which we eſcap'd.*

The Iſland at our approaching it lookt very deſolate and naked, without any apparent Verdure either of Graſs or Leaves. And the reaſon for this, upon our Examination, was very plain, becauſe in Three Years ſpace before that Day we came thither, they had not been refreſhed with one Shower of Rain, which occaſion'd an extreme Drought and Stelitity, and gave it the Face rather of the Deſarts of *Arabia*, than of a plentiful Country. *Its Barrenneſs.*

A Comparison of it with Madeira.

The Air is neither ſo healthful, nor the Place ſo pleaſant, as *Madeira*, which has ſo many Houſes and delightful Inclоſures; that it ſeems to be a Garden of Pleaſure. Neither is it ſo mountainous as that Iſland, which makes it apt enough for Plantations; and yet here are but very few Vines, and thoſe incompetent for affording any Wines; moſt of which that is drunk is imported to them from *Madeira*.

Its Products.

In the Valleys are Grains, Vines, Fruits, Sugar-Canes, Mellons, Bonoes, better than thoſe at *Madeira*, Dates, Coco-Nuts. They abounded not with Cattle, but of Fowl they had plenty; for which, or for any other of their Commodities, we traded with them for old Cloaths, and laſt Garments, a ſtaple ſort of Merchandiſe with theſe *Portugueſe*, whoſe Humour, which generally is vain and haughty, will make them vaunt themſelves like Fidolgoes, when they are only thus apparell'd. But that which is meaner in them much, than ſtrutting in the over-worn Garments of Sailers and other Men, they are ſtrangely addicted to pilfering and ſtealth; and one

Many Natives poor and thieviſh.

or

or two of them will entertain you in Diſcourſe, whilſt the third takes off your Hat, or ſnatches away the Sword from your ſide. And if they meet any Stranger at a Diſtance from any Town, they ſeldom fail of ſtripping him naked.

They are ignorant here in the Huſwifery of making either Butter or Cheeſe, which are therefore valuable, becauſe rare. And accordingly, a couple of Cheeſe, twelve Stock-fiſh, and two Dozen of Poor Jack were kindly received by the Governour of the Town, who was at this time unable to ſupply us with a Loaf of Bread; which made a Sea-Biſket as acceptable to them, as freſh Proviſions, after a long Voyage, would be to us. *A Preſent to the Governour.*

A Romiſh Prelate govern'd the Iſland, and preſided in their Civil as well as Eccleſiaſtical Affairs; and, without that Niceneſs which is practic'd at *Madeira*, admitted the Native *Africans* to officiate in their Oratories and Convents. *The Governour of the Iſland.*

Moſt of the People are Negroes, transported from *Africa* to ſettle here, converted to the *Roman* Faith. Their Cloathing is a kind of Indian-like Stuff, *The Inhabitants.*

Stuff, turn'd about their middle carelesly; the rest of the Body is all bare, save their Breasts and Shoulders, which are covered with some thin Stuff.

Notwithstanding the Penance they were under by the Scarcity of Bread and Wine, the Women were very loose in their Behaviour, and easily led away by the Sailers, whose Immoral Extravagancies have occasion'd this Proverbial Speech in *India*, That *in Sailing from hence thither, they leave their Consciences on this side of the* Cape; *and in returning from thence to* Europe, *they leave their Consciences on the other side the* Cape. So that except it be in doubling the *Cape*, they will scarce allow an *East-India*-man any Conscience at all.

An English Proverb in India.

The Island Fogo.

Near this Island is another called *Fogo*, remarkable for its Sulphureous Vapours, which like *Ætna* and *Vesuvius*, it continually emits; which sally forth in such Eruptions, that it annoys all the adjacent parts, by continual vomiting of Flames and Smoak; from this burning Mountain such quantities of Pumice-stones are ejected, that they swim upon the Main Ocean, and are variously dispers'd by the Currents of the

Pumice-stones.

the Water to diſtant places; ſome floated as far as St. *Jago*, and ſpread themſelves by our Ship's ſide. The Height of this *Volcano* is conſiderable, and its aſpiring Top is raiſed above two Stories in the Clouds, which are rang'd each below the other upon its declining ſides. The Head of the Mountain advanced in height in a double Proportion to the higheſt of the Clouds; which were not very long in ripening, but preſently put on their Aery Body. The ſame thing I obſerved upon the Table-Land of the *Cape of Good Hope*, where the Vapours faſhion'd themſelves into Clouds immediately upon their Exhalation from the Mountains, and ranged themſelves, as they riſe, in due Order and Progreſs through the Air.

The height of the Iſland Fogo.

Before we had ſailed many Leagues from this Shore, we were under the Influence of the Trade-Winds, which blow on both ſides of the Lines to many Degrees diſtance; and with ſuch conſtant gentle Gales, that except it be upon occaſion of a ſudden, violent, and ſtormy Guſt of Weather, the Sailers make all that paſſage Holiday, and are

Trade-Winds.

Pleaſant ſailing between the Tropicks.

are not forced to hand a Sail in the ſpace of many Days. The Days here are regular, and almoſt of an equal length, not apt to be infeſted with Storms, or darkned with Clouds, or overcaſt with Showers, except it be upon the nearer Approaches of the Sun, who uſually skreens his direct ſcorching Beams by the Interpoſition of watry Vapours; and now neither boiſterous Winds nor ſwelling Seas do raiſe any Fear or Diſturbance in the Mariners Breaſt. 'Tis this kind indulgent Weather that mainly animates Men to the undertaking of this tedious Voyage, For otherwiſe the length of it would be inſupportable, were it all along incommoded by the Storms and Dangers of our Northern Seas; the Thoughts of which wear off by degrees, as we recede from them, and fall inſenſibly into milder Climates; where the calm Face of the Heavens ſmooths the rugged Aſpect of the Men, makes them forget their former rough and troubleſom Weather, and ſolace and enjoy themſelves in this ſweet welcom change of Air.

Great

Great ſtore of Sharks ſwum now about our Ship, with their Attendants and Adherents the Pilot-fiſh and the Sucking-fiſh, which are about four or five Inches long. The Pilot-fiſh are the ſame to the Shark, as the Jackalls are to the Lion, direct him in his Courſe, and find out his Prey, and give him notice of any Danger. The Sucking-fiſh ſtick cloſe to the Shark, as ſome ſmall Fiſh do upon Lobſters, and ſuck their Nouriſhment out of him. This Fiſh forſakes not the Shark in the greateſt Dangers, is his faithful Adherent in his utmoſt Extremities; he cleaves to him even when he is forc'd out of his Element, and brought on Board the Ship, attends him to his Funeral, and dies with him. The Under Jaw of the Shark is ſo much lower than the Upper, that he cannot take his Bait, but by turning upon his Back to receive it with more Facility. They are eagerly voracious, and are furniſh'd with Inſtruments accordingly; with a Sett of Teeth as keen as their Stomachs, which eaſily lop off the Leg or Arm of a Man, and afford no more than one Morſel to that ravenous Animal. Yet

The Shark, Pilot-fiſh, and Sucking-fiſh.

are

are they peculiarly tender and indulgent to their Spawn, and ſhelter them in the place that gave them Birth: For when ever the Young Ones are in Danger, they immediately haſten to the Mouth of the Old One, and retire to its inward Parts for Safety. By this I was apt to think, that they ſpawned their Young Ones at their Mouth, becauſe we have ſeen them come out and go in at the Sharks Mouth, and found one Six Foot long in a Sharks Belly. Several Dolphins followed our Ship, which ſurpaſs all the Creatures of the Watry Element in Beauty and a quick Finn, and is therefore called the Arrow of the Sea. They ſhine the brighteſt, and ſwim the ſwifteſt, of any Fiſh in the Ocean; and their lively Colours repreſent in the Water the ſhining Wings of ſome bright Flies. But as they leave their Element, their Beauty fades; and as their Life, ſo does their Splendour decay; the lightſom Colours begin to fade and mourn at Death's Approaches, and turn quite dark and dusky at their Expiration. It is neither the Number, nor the Largeneſs of the Finns, that contribute towards their

A Conjecture how the Sharks ſpawn their young ones.

Dolphins deſcrib'd.

their extraordinary Swiftneſs; for they are but few, and very ſmall; two only near the Jowl, and two ſmall ones under the Belly, and a narrow long one upon the Back. The Head is faſhion'd ſharp above, and downwards deſcends broader, almoſt like the Head of a Hatchet with the Edge upwards. Upon the top of his Tongue he has many little Teeth. It is a lovely, neat, and clean Fiſh, and as like to the Dolphin on the Sign-Poſts as a Mackrel is to a Flounder. The Fleſh of it is white and delicate, which when larded and roaſted freſh, no Roman Dainties or Eaſtern Luxury can out-vie the grateful Food.

After theſe an infinite number of Porpoiſes plaid about our Veſſel, and ſpread themſelves near half a League round our Ship. One of them was caught by the Tail with a running Knot made by the Sailers, whoſe Liver and Entrails nearly reſembled thoſe of an Hog; and the Blood that iſſu'd from it was thick and red, like that of a Bullock: It ſtrangely detain'd its Blood, after a deep Wound in the Throat, and ſtopt the Effuſion of it for a very conſi-

Abundance of Porpoiſes

conſiderable time, before it gave it any vent.

Albicores and Bonettoes. We met likewiſe with Shoals of Albicores (ſo call'd from a piece of white Fleſh that ſticks to their Heart) and with multitudes of Bonettoes, which are named from their Goodneſs and Excellence for eating; ſo that ſometimes for more than twenty Days the whole Ship's Company have feaſted on theſe curious Fiſh. Several Veſſels in tedious Voyages, which by contrary Winds have been retarded in their Sailing, have owned the Preſervation of their Lives to this kind Providence, which has often ſupplied them with this ſort of Food in the time of their Extremity.

Sailers Lives preſerv'd by Sea-fiſh.

Whether Fiſh ſleep? As we ſailed along there happen'd an Accident, which made me conclude, that either the Fiſh do not ſleep, or that they ſubſiſt much longer without it than other Animals. We ſtruck an Albicore upon the Tail with a Fiſh-ſpear, which afterwards made its Eſcape by dropping off the Hook. This very Fiſh, as we all obſerv'd, follow'd our Ship daily above a Week, when we ſailed at leaſt two Degrees, that is,

an

an Hundred and Twenty Miles a Day, and never left us all the while. We ſaw it early in the Mornings, by that time we were able to diſcern any ſuch thing at that Diſtance; and till the Darkneſs of the Evening intercepted our Sight, we never miſſed it. The peculiar Mark we diſtinguiſht it by, was the large Wound in the Tail, which was lacerated by the Fiſh-ſpear, when it fell off, and in conſtant ſwimming near our Veſſel diſcover'd it very plainly to us; all which time it kept Pace with us, and reſted no more than we.

An Account of the Cramp-fiſh.

We had not the luck of ſeeing a Cramp-fiſh, for an Experiment, all the Voyage; but Dr. *Kempfer*, in his Paſſage through the *Perſian Gulph*, relates how he caught one, and that it ſtruck the Perſon with a frightful Tremor, whoever touch'd it with Hand or Foot; but the benumming Quality would not reach to the length of a Line or a Pole, according to the vulgar Opinion, and operated only when it was ſenſibly ſtruck or handled. But the way of preventing this Trembling and Stupidity of him that felt it, was moſt wor-

thy Obſervation, becauſe unknown, and ſcarce mentioned by any Writer. For a certain Perſon on Board, to the Amazement of all that ſaw him, could touch the Torpedo as oft as any, and was never affected by any Inſenſibility upon it. He was ſhy of divulging his Receipt, but by Importunities was at length won to declare the Secret, which conſiſted only in holding in his Breath very hard when he touched it. The reſt upon Trial found it true. And the Reaſon for this (as 'tis ſuppoſed) is, that ſtifling the Breath, and detaining the Spirits, repels the Force of that Narcotick or ſtupifying Quality which iſſues from the Body of the Cramp-fiſh.

The way of trying the Current of the Water at Sea.

At our approaching the *Æquator* the Winds grew calm, the Sails flapt to the Maſt, and the Face of the Ocean was as ſmooth as that of a Cryſtal Mirrour. This gave an Opportunity to our Commander of ſending out his Boat to try the Current of the Water. For even in the Main Sea are ſometimes ſuch Streams and ſtrong Tides, and imperceptible Currents, as carry a Ship many Degrees in Longitude beyond the

the Obſervation of the experteſt Navigator, before ever he knows where he is, if he be not help'd by his Azimuth Compaſs. An Inſtance of this Nature happen'd while I was in *India*. An *Eaſt-India* Ship bound for *Bombay*, was ſuppos'd by the Maſter of her to be near that Haven, upon his firſt ſight of Land; but making better Obſervation, he found himſelf driven many Degrees to the Weſtward, very near *Muſſat* in *Arabia Fœlix*, which lies upon the *Perſian* Gulph. For this no Reaſon can be alledged, beſides the undiſcernible Currents of the Water, which carry the Ships ſo wide from that place, which by their Courſe they ſteered towards: For in one Hours time the Water runs above a League, ſometimes in the very midſt of the Ocean. And another Ship bound for the ſame Port, was upon the firſt Diſcovery of Land very near the Coaſt of *Perſia*. Therefore the wary Pilots, when the Winds are ſilent, and the Sea calm, uſe this Expedient for trying the Motion of the Water, which way, and how faſt the Currents ſet. At Seven Minutes Diſtance from the Line, our Com-

mander mann'd out the Boat, with the chief Mate in it, and ordered it to be rowed about half a League from the Ship. They took with them in the Boat a Basket, into which they put Forty or Fifty Pound Weight of Iron or Lead, which tied to a Line of eighty, or an hundred Fathom length, they dropt into the Sea; by whose Weight the Boat was fixt as immovably and ſteddy, as if it were at an Anchor. After this they caſt out the Log-board, which diſcovers the Tide-way of the Water, and by the Half Minute Glaſs which they ſet a running, they know how faſt the Stream runs. For at certain Diſtances of the Line, to which the Log-board is faſtned, are certain Knots, for every one of which that the Board drew off, while the Glaſs runs, they reckon a Mile. The Tide ſet here Northward, but not very faſt. This Experiment of finding out the Swiftneſs of the Current, and to what Points it runs, is never attempted but in a perfect Calm, when both the Winds and the Sea are peaceable and ſtill; which is the reaſon that Mariners, by not meeting with ſuch an

oppor-

opportunity, are ſometimes driven very diſtant from their deſigned Port. The Sailers at this time let down an empty Bottle into the Water tied to the Basket, with a Cork in the Mouth of it, ſo very large, that a Mallet could not drive it in further; and yet the Cork was forc'd into the Bottle in its Deſcent, and the Bottle was drawn up full of Salt Water. Under the Line there is ſuch a conſtant brooding Heat, that the Rain Water which has been receiv'd in Casks, has been full of ſmall Worms in leſs than four Hours time. Nor can any Care prevent the ruſting of the beſt poliſh'd Steel or Iron, nor hinder the beſt temper'd Blade in *England* from being apt to ſtand bent, by reaſon of the warm inſinuating *Æther*, which ſoftens its Spring and Elaſtick Spirit.

The Experiment of an empty Bottle let down into the Ocean.

Two remarkable effects of the Heat under the Line.

THE ISLAND OF *ANNOBON.*

Annobon *deſcrib'd.*

THE firſt Land we made after our croſſing the Æquinoctial, was *Annobon*, which lies in the Latitude of one and an half, and is reckon'd about Ten Leagues in its Circumference. We were driven unhappily to the Leeward of it, and luffed up to it for the ſpace of two days, but were hindred from fetching it, by its lying directly in the Eye of the Wind. It had the name of *Annobon* given it, becauſe it was firſt diſcovered upon the firſt Day of the Year.

Its great Plenty. The ſcarcity of our freſh Proviſions, which by this time were almoſt ſpent, made us beat up to Windward more vigorouſly, eſpecially when we heard that

that they were to be purchaſed at ſuch eaſie rates, that a roaſting Pig might be bought for a Sheet of Paper.

But tho' we judg'd our ſelves unfortunate in not being able to reach this plentiful Iſland, yet we were pleas'd with the Proſpect which we had of it, becauſe we had been long Strangers to ſuch a Sight. And it gratified us with the fragrant Smells which were wafted from the Shoar, from whence at three Leagues diſtance we ſcented the Odours of Flowers and freſh Herbs. And what is very obſervable, when after a tedious Stretch at Sea, we have deem'd our ſelves to be near Land by our Obſervation and Courſe, our Smell in dark and miſty Weather has outdone the Acuteneſs of our Sight; and we have diſcover'd Land by the freſh Smells, before we diſcern'd it with our Eyes.

Land ſmell'd by the Sailers at a great diſtance.

The Inhabitants obſerving our Toil and Induſtry to ſtretch into the Harbour, made Fires on Shoar to give us Light in the Night time, and ſent off to us with ſome Oranges and Fowls a Canoo or two, that is, a long ſharp Boat faſhion'd out of one piece of Timber, which was rowed with Six Oars.

The Iſlanders that came in it were formerly known to ſome on Board us, whom we conferred with concerning their Belief, and the Religion which they profeſſed. They confeſs'd themſelves of the *Roman* Faith, and were eminent Believers of that Church by the profound Ignorance which they profeſs'd, in ſcarce knowing what Maſs meant, or the Pope from the great Mogul. They were born in *Africa*, and, bating the Name of Catholicks, were as Heatheniſh, as if they had never come from thence, which they aſcrib'd to their want of Prieſts among them. No Prieſts! This amaz'd me, and put me to a ſtand, to conſider how thoſe who travel Sea and Land to make Proſelytes, to whom neither *Siam*, *China*, nor *Japan* are eſteemed too remote a Pilgrimage for making Converts, ſhould yet neglect a place ſo nigh as *Annobon*, overlook a Care ſo much nearer. Surely ſome fatal Diſeaſe, ſome Infectious Air muſt ravage and lay waſte the place, that affrighted thoſe zealous Fathers from inhabiting among them. No, the Air was healthful and ſerene, the Iſland fruitful, but very poor; they

The Ignorance of the People.

they know of no reigning Diſtempers among them, unleſs we would account Poverty one. They were ſtor'd with plenty of Proviſions, and indigent in nothing but Gold and Silver, of which they had none. Or if they were Maſters of a little of that at ſome chance time, the firſt Prieſt that happen'd to come upon the Iſland, was certain of draining it by Confeſſions, whoſe ſtay was never longer among them; than the Money laſted, but his Minutes were always ſpent as ſoon as their Mites. Now I imagin'd that a place, where was ſuch ſcarcity of Wealth, ſhould have beſt ſuited with thoſe whoſe Profeſſion is Poverty; becauſe they ſeem then to be in their proper Element, and freed from the Temptations of Riches, which they voluntarily renounce. And that the Eaſtern Nations, which abound in Wealth and Luxury, ſhould be leſs frequented by Men that pretend to be dead to the World.

The great Convenience of ſome Harbours.

Upon this Iſland, as well as upon many others, the Road for Ships lieth conveniently on the Leeſide, as at St. *Thomas*, which is under the Line, *Aſcenſion*, *St. Helena*, *St. Jago*, *Mauritius*, and many more,

more, as well in the *East* as *West Indies*, which are by an All-wise Providence made this way serviceable for avoiding the danger of Shipwrack, which would be inevitable on the Weather-side, when the Winds blew fresh, and the Seas were high. For in these places the Winds generally hang towards one Quarter, which renders the opposite part of the Island calm and safe. And though some few Islands are observ'd destitute of this Convenience in their Harbours, and are not so well accommodated with Ports for the securing of Ships, yet are these very rare, and for the most part not very necessary for Navigators to come near them. With such an Infinite Wisdom are all things contriv'd for the peculiar Ends and Designs to which they serve!

THE

THE COAST OF AFRICA.

NOT long after this we eſpy'd the Coaſt of *Africa*, a Degree Northward of the River *Congo*, and coming near the Shoar were becalm'd and driven backward in one Night's time five Leagues towards the North. But that Misfortune was drown'd by the Pleaſure we receiv'd in the refreſhment of abundance of Rain which fell that Night, a Drop of which we had not ſeen for at leaſt two Months before. The richeſt Wine could not pleaſe our Palates with half that Delight, as this Bleſſing which deſcended from Heaven in Showers upon us. For being all this while under the hot Influence of the Sun-Beams confin'd to the Torrid Region, the Proviſions, being ſalt Beef, and

Part of Africa.

Scarcity of Water on Board.

and the Water in the Cask ſo unſavoury and corrupt, that to quench our Thirſt we muſt ſtifle our ſmelling, and ſhut our Noſtrils when we open'd our Mouths; and of this poor ſtinking Liquor, in all this Feveriſh Weather, the Allowance being only a Quart a Day, this made a Glaſs of this freſh Liquor drink moſt pleaſant, and cheer'd our Hearts, as if they had been refreſh'd with the nobleſt Wine. For impatient of letting it fall into the Tubs, which were placed upon the Decks on purpoſe to receive the falling Water, no Wine was more greedily catcht at by the Vulgar out of publick Conduits on a ſolemn Day, than the Rain was by the Sailers in their Bowls and Hats. Such a Reliſh does a ſtarved Appetite find even in courſe Fare! To ſuch Inconveniences are Men ſometimes driven by tedious Voyages!

The pleaſant Shoar. Stretching along this Shoar, a Strand extended in the Semicircle of more than twenty Leagues, preſented us with a moſt delightful Proſpect, which received in its Boſom *Neptune*'s rowling Waves upon an even and plain Surface. Above this extended Plain were ſeveral gently

gently riſing Hills, cloathed with Graſs and variety of Trees, all in their Summer Livery. This unexpected Verdure of the Fields tempted us to fancy our ſelves rather in *Europe* again, than upon the Confines of ſcorcht *Africk*. Such was the Beauty of the pleaſant Fields and fruitful Valleys, the Gayety of the Woods, and diverſity of Incloſures, cut out by Nature, rather than cultivated by Art, that it would almoſt foil the Pencil of a Painter to outdo the Original, but ſurely it would afford him Ground for an admirable Landskip. The Fertility of this populous Climate, which lies within the Torrid Zone, has quite confuted the Opinion of blind Antiquity, which could not diſcern the Life of either Man, or Vegitable there. I could not behold any great Plenty of Corn or Grain; but this proceeded rather from the Native Lazineſs, than from the Penury of the Soil, whoſe Native Turf ſeem'd well prepar'd for Fertility and Production; but it abounds with ſtore of Fruits, particularly Coco-Nuts, and the moſt fragrant Pine-Apple, which carries the Precedence from all the reſt, whoſe Excellencies are center'd

The fruitfulneſs of the place.

ter'd there, and exert themſelves in its incomparable Taſte and Smell. Abundance of well-grown Deer are ranging in the Fields and Paſtures, whoſe Fatneſs is very apt to make them almoſt a Prey to a nimble Footman, without the Aſſiſtance of any Hound. But Horſes and black Cattle are not many.

We were not yet come to an Anchor, which continued the ſcarcity of our Water, notwithſtanding the former ſhower; and made us prize it almoſt equal with our Wine, with which we were well ſtockt from the fruitful Iſland of *Madeira*; but on a ſudden we were more concern'd and affrighted at the ſight we had of that Element, than we were refreſh'd by it. For we eſpy'd very near us a mighty Maſs of Water drawn up into the Air from the Surface of the Ocean, in faſhion of a large round Pipe, incircled with a hoary Miſt, or grey Cloud; it roſe gradually, and for ſome time hover'd there, till at length it fell in ſuch a Cataract, ſuch a Torrent and mighty Flood, that no Ship was able to ſuſtain its fall, but would ſink and founder by its Weight. This Spout, which

A Spout at Sea.

which is a kind of Aqueduct between the Clouds and the Ocean, put us in a great Fear of its ruinous Deſcent upon us, had we not induſtriouſly ſteered from it, and kept to Windward. But if there is no avoiding the likelihood of being driven under it, there are two ways preſcrib'd for breaking its pendulous reſting in the Air before a Ship comes too near it. The firſt, which is ſeldom uſed by any Proteſtant, prevents its Danger by a kind of Charm. When they eſpy a Spout at Sea at ſome diſtance from them, the Maſter of the Ship, or any one elſe a-board, kneels down by the Maſt with a Knife in his Hand, which has a black Handle; and reading in St. *John* the Verſe of our Saviours Incarnation, *Et verbum Caro facta eſt, & habitavit in nobis*, he turns towards the Spout, and with the Inchanted Knife makes a Motion in the Air, as if he would cut it in two, which, he ſays, breaks in the middle, and lets the incloſed Water fall with a Noiſe into the Sea. Another Method for preventing all Peril that might ariſe from this Maſs of Water ſuckt up from the Ocean, is to fire a Cannon or two,

The way of breaking a Spout.

two when they are near it, which immediately ſhakes and diſſolves its threatning Suſpenſion aloft, and this ſofter Thunder and Lightning ſcatters and diſſolves it from its unnatural Poſition. What the Quality of this Water is, which is thus powerfully exhaled, whether freſh, or mixt with Saline Particles, thoſe that had the Fate to try, had ſcarce the Happineſs to diſcover; but ſure the Phænomenon is very ſtupendous and unaccountable, that ſuch a vaſt Body of Water ſhould by a forcible extraction out of the Sea bubble and mount upwards, like a ſmall Rivulet ſpringing up into the Air. And indeed, the Works of the Almighty are inſcrutable, and theſe may be ſome of *his Wonders in the Deep*, which the Royal Prophet extolled and was amazed at.

Having arrived within four Leagues of the Shoar, Eight *Negroes* came towards us in a *Canoo*, who ſtood upright as they rowed, and looked forward, contrary to our Proverbial Obſervation. The Shaft of their Oars was framed out of a long piece of Timber, and a thin broad ſquare board reſembling

bling a wooden Trencher, ſerved for the Blade. They had caught in their Boat a Shark, of a different ſhape from the common Fiſh of that Name, and of a different appellation; for on each ſide of his Mouth grew a large piece of Fiſh, ſix Inches broad, in form of a Shovel, which gave it the Name of Shovel-mouth; and at the extremity of thoſe parts were the Eyes placed, as Centinels at the Out-Guards to preſerve the Body. With theſe came two of the Principal Men of the place, one of them appertaining to the King, the other a Retainer to the *Maſoucko* or General. Upon their Heads they wore Caps very Curious and Coſtly, the Work of the Natives, wrought with ſo much Ingenuity and Art of the Needle, that they are not only valued there, but admired in all the parts whither the *Europeans* carry them. Their Expence in Cloathing is otherwiſe ſmall, as the Garb is that they put on, which only conſiſts in a Clout about the middle, to hide their Nakedneſs; and the Furs of an Hare or ſome ſuch Animal, which hangs down before them between their Leggs, which they value as the richeſt

A Shark called a Shovel-Mouth.

Curious Caps made in Africa.

The Cloaths of the Natives.

Ermin or Sables. Their frizled Hair was tyed up in a Bunch upon the Crown of the Heads of ſome of them, others wore it neatly braided behind. Some cut their Hair in the figure of a Croſs, others were ſhaved all bare, excepting a ſmall Tuft above, like a *Mahometan* Lock, as each Man's Humour or Fancy led him.

Their Ornaments. On each ſide of their Temples, and on their Fore-heads, the Skin was raiſed, as if it were with the pricking of a Pin, in Figures of a Diamond cut; which with them is not only a Badge of Honour and Character of Greatneſs, but is eſteem'd a ſort of Coſmetick to the Face, and admired as Fucus and Black Patches are with us.

Coral Beads, Coories, or Indian-ſhels, and Black Jet Beads are wore as Ornaments about their Necks; and about their Wriſts, ten or twelve Wreaths of Braſs, Iron, or Copper.

Ill Language not allowed of. Theſe *Africans* are by Nature apprehenſive of the leaſt Affront, tho' it proceeds no farther than Ignominious Expreſſions. Scurrility and reproachful Words are ſo deteſtable, that a Penalty is impoſed on all foul and abuſive Language

Language, according to the quality of the Offender, and the Perſon abuſed. The *Scandalum Magnatum* is in force among theſe Heathens. For ſince Urbanity and good Words are things ſo pleaſant in themſelves, and ſo eaſily attainable, and a pleaſant Look and Expreſſion may as ſoon be given, as what are Sowre and Offenſive, they pity no Man that either loſes his Friend, or Fortune by courſe Behaviour and rude Expreſſions; ſince Courteſie and a debonaire Air are like Letters Commendatory, which a perſon may at all times carry about him, to render him grateful unto others, and others acceptable to him.

They Travel no where without their *Fateiſh* about them, one of which looked like the ſmall end of a Stag's Horn, with a Bell tied to it, about the bigneſs of a Man's Thumb. But each of them has his own made of ſuch Materials, as the Prieſts, or *Maſouko* think fit to beſtow upon them. To theſe *Fateiſhes* they aſcribe their Security from Peril and Miſchief, and believe themſelves ſafe from danger, while they carry them about them. They appear to

The Fateiſh its Virtue.

be to them inſtead of *Talismans*, whoſe Figures are ſuppoſed to act upon Natural Things, ſo as to drive away from any place, Rain, Hail, or Wild and Venomous Beaſts, by occult and Sympathetick Virtues, which the Ignorant People incongruouſly aſcribe to Magick, or Sorcilege; ſuch were *Virgil*'s Brazen Fly, and Golden Horſeleach, with which he hindred Flies from entring *Naples*, and killed all the Horſe-Leaches in a Ditch: And the Figure of a Stork placed by *Apollonius* at *Conſtantinople*, to drive thoſe Birds thence, in the Year 1660. And that at *Florence* made againſt the Gout by a Carmelite, named, *Julianus Riſtonius a Prato*. Unleſs you will rather imagin that the Ignorance of theſe People in theſe great Secrets of Nature, and their too great Familiarity with the Devil, may make us think their Characters Magical and Diabolical; whoſe Virtues for the moſt part depend rather upon a tacit, or expreſs Compact with the Evil Spirit. For I believe in this, as well as other Nations, there are ſome who have entred into Leagues and Diabolical Aſſociations with Infernal Spirits,

Spirits, by whom they have been inabled to effect things above the common reach of Human Nature. Upon ſeveral occaſions the Natives make uſe of theſe Inchantments or Images, but particularly in the preſervation of their Trees laden with Fruit, upon which while they fix one of theſe Figures, no Native dare approach to take it. The ancient *Romans* were much addicted to theſe ſuperſtitious Vanities, and aſcrib'd the ſafety of their City and Empire to the *Palladium* which fell down from *Jupiter*.

A floating Iſland waſhed from the Shoar, ſailed by our Ship, extended about an hundred Foot in length and breadth, overſpread with Graſs of three Foot height, tho' it grew ſo near the Line. We judged it was bore down by the River *Zaire* into the Sea; for this River has 400 Leagues courſe, and is very rapid, by reaſon of the many Cataracts, or great Falls which it has from the Mountains. At its entrance into the Eſtates of *Congo* (upon which account it ſometimes borrows this Name) it inlarges it ſelf much, embraces quantity of Iſlands, and at its

A Floating Iſland.

The River Zaire.

Mouth expatiates into Eight or Ten Leagues in breadth; yet throweth its Water near thirty Leagues farther into the Sea, with ſo great a violence, that it retains its natural Colour, (if not Sweetneſs) as we obſerved, without being any more than daſht with the Salt Waters of the Sea. But it forceth its Waters along the Shoar with more eaſe, and therefore preſſeth them much farther, as far almoſt as *Cape Lopus*, which is about two Degrees Southward from the *Æquinoctial*. But the Saltneſs of the Springs on Shoar is not leſs remarkable, than the freſhneſs of the River in the Ocean, and carrying its Waters uncorrupted at that diſtance into the Sea; for when in the Sea it is Tide of Ebb, there is a ſenſible Saltneſs in the freſh Springs that are near it, but according as the Waters of the Ocean riſe and ſwell in the Tide of Flood, the ſweetneſs and freſhneſs of the Springs increaſe and return again.

Its not mixing with ſalt Water.

The Saltneſs of ſome freſhſprings near the Sea.

The places ſituate near this River, ſuch as *Loango* and *Cabenda*, are indifferent Fertile in Grains, afford excellent Fruits, Wine of Palms; breed many Cattle, and all things neceſſary for

The Fruits and Commodities.

Life

Life are found here. They are well ſtored with Elephants, in which they abound more than any adjacent Countries, by which they have quantities of Ivory, but nothing of Gold or Silver. Thoſe Metals are of no eſteem with them. They value all Metals according to their Bulk; for a Pewter Baſon is preferred with them to one of Silver of leſs quantity and ſize, and a large Braſs Ring to a ſmall one of Gold. We offered them a Dollar for a Dung-hill Fowl, which they rejected, and exchanged at the ſame time for half a dozen Needles. For theſe they thought they might have uſe for, but our Money was an uſeleſs, dead Commodity. The Money current among themſelves, is ſmall Matts of Graſs, very thin, about ſixteen Inches ſquare; for one of which they buy three *Kankies*, or ſmall farthing Cakes, when Corn is dear, and five when it is cheap. They uſe theſe Matts in adorning their Bodies, and covering their Private Parts.

Their contempt of our Money.

Their Money current among them.

The Air is very hot and ſulphurous, as muſt be expected from a place in this Climate, but the Natives endure it

The nature of the Climate.

with eaſe, are healthful and vigorous, are as well proportion'd, and in their ſhapes of as exact Symetry, as any in the World; and the Inhabitants are numerous.

Hard Wool upon their Sheep. Inſtead of that ſoft Wool which Cloatheth Sheep, a harſh kind of hair, not unlike that which grows upon Dogs, is the uſual excreſſence; the ſupple Oily Particles are waſted and dried up by the intenſe Heat of the Weather, which gives it that roughneſs and ſtubborn quality. The like I obſerv'd in the Sheep that are in the *Indies*.

MALEMBA.

MALEMBA.

AT *Malemba* our Commander ſent to the *Mafouko*, as a Preſent, a large Cheeſe with two Bottles of Brandy; which he return'd with a Kidd, a ſmall Calebaſh of Palm Wine, a Cock, and a little Veſſel of Lime-juice; deliver'd to us by thoſe who brought them, in the Engliſh Dialect, a Language to which many of them have in ſome manner attain'd, by the frequent Traffick and ſtay of the Engliſh in thoſe parts. Among thoſe who were pleaſed to give us a Viſit on board, was the little *Mafouko*, or Deputy General, who while he diverted himſelf with us, eſpyed among the Negroes, a Native of that Country, who was formerly ſold from thence, and falling into the Hands of our Commander, was brought thither again to attend him in the Voyage. The Deputy General diſguiſed his knowledge of him a while, and caſt only a negligent Eye towards him, 'till the Negro obſerving it, approached him

The Preſent to the Mafouko.

him with Ceremony, and gave him the Regards of the Country. Their mutual Salutations were after this manner, the *Cafree* at ſome diſtance bowed his Head, and fell upon his Knees, and riſing up a little after, clapt his Hands together four or five times, the *Mafouko* then clapt his Hands together likewiſe four or five times; upon this the Black addreſſed nearer him, ſo that they mutually joined their Palms together firſt, and then joined their own Hands four or five times; this ended the particular Ceremony with the *Mafouko*; which was repeated by the Negro to every principal Man on board; and then in concluſion, as a token of publick Mirth and univerſal Joy for the happy meeting, they loudly clapt all of them their Hands together, and the Salutation ended. The inequality of their Condition made them not forget the Complement of a condeſcending carriage to this Inferiour Slave, who were no way Barbarous in their Behaviour, whatever they were in their Opinions, but as the acceſs to their Perſons was very eaſie, ſo was their Humour ſmoothed with a complaiſance, void

Their mutual Salutation.

Their Civility and Condeſcenſion.

void of all ſupercilious ſtiffneſs and Moroſity.

Not only the Prince, but all others of the higheſt Figure and Quality are ſerved upon the Knee, by the Attendants that Miniſter to them. This is the uſual manner too of ſuplicating an Alms, or asking any conſiderable Favour; and in this poſture one of thoſe on board requeſted a Bottle of Brandy, a Liquor highly eſteem'd by the Nobleſt among them. *The Reſpect given to great men.*

The more Eminent and Noted wore a ſort of Nightrale of Net-work about their Shoulders, very cloſe wrought, either White or Black, made of one entire piece, with a Hole in the middle, of that convenient ſize that they thruſt their Heads thro' it, when they put it on; but ſome of them delight themſelves with an *Engliſh* Dreſs, if they can purchaſe it from any of our Nation, but then 'tis never wore but at great Solemnities, and on ſtated Days. I wiſh they had uſed our Language as innocently, as they did our Garments, and that they had been leſs accuſtomed to the execrable ſin of Swearing by the Name of God, and the habitual venting *Aparrel or Garb.* *Swearing uſed among them.*

ing of horrid Oaths. This cuſtom they impiouſly Imbibed by their Converſation with our Sailors, whoſe frequent Oaths made them believe them an Elegance of our Speech, and the moſt laudable Expreſſions they could uſe; and this deadly ſin they now digeſt with as much eaſe, as the young Maid, whom *Albertus* reports, brought her Stomach to live upon Spiders.

Their Faces painted. The ſecond Perſon of Eminence who came to viſit us, had all his Face beſmear'd with Red Paint, a thing cuſtomary among the Nobler Rank; as in *India* this Colour is put upon their Cattle, eſpecially their Horſes, and is the uſual Paint of their Fruit Trees. This *Epiphanius* reports of the *Egyptians*; that tho' they had forgotten the Hiſtory of the Work of God, yet they rubbed over their Cattle with a Red ſort of Keil, to ſave them that no Evil ſhould befall them that Year; ignorantly Counterfeiting that Blood Sprinkled upon the Lintels of their Doors, which ſaved the *Iſraelites* once in *Ægypt*. But how this Cuſtom ſhould be derived to theſe Nations from the *Iſraelites* and *Ægyptians*, or whether they practiſe it upon

on that Superſtitious account which the *Egiptians* did, to ſecure them from Misfortune, I could not learn, I rather believe that they uſe it as an Ornament, becauſe it looks lively and Gay.

The Diet of the common People is very ordinary, and ſeldom reacheth the Fleſh of any Animal, which is not prohibited them by any Law, but their Inability to purchaſe it. Corn, and Herbs, and Spring Water are their common Food. Sometimes they Feaſt with a little Fiſh, and that with a few Pindars is eſteemed a ſplendid Banquet. Theſe Pindars are ſown under ground, and grow there without ſprouting above the ſurface, the Cod in which they are Incloſed is an Inch long, like that of our Peaſe and Beans, and they are eat with Beef or Pork inſtead of our Beans or Peaſe. Some of theſe I brought for *England*, which were ſown in the Biſhop of *London*'s Garden, but whether they will thrive in this Climate is yet uncertain. The Fleſh which they eat, they never account Palatable, till it grows unſavory; they expoſe it upon the Roofs of their Houſes till the moiſture is exhauſted, and it looks like dryed

The ordinary Food of the Poor People.

dryed Fiſh; and ſometimes bury it under ground, till it proves tender by being tainted. They Indulge not their Appetites with Exceſſes, nor force upon themſelves Diſeaſes by over-loading of their Stomachs, but Eat according to the Rules of Nature, for Health, and not for Luxury, and live according to Nature's Periods, to Seventy, or Eighty Years of Age, Healthful and Sound. They are wiſer than to cut ſhort the thread of Life, by that Meat which ſhould prolong it.

Their Temperance.

The extent of Dominions, and Love of Wealth, are as prevalent with thoſe that are placed in the higheſt Orbs of Fortune here, as they are with other Monarchs of the Earth. A Native Ambition renders thoſe that are Powerful, as well as men of lower Stations, reſtleſs and troubleſome, and ſets them upon ſoaring higher and higher, inſomuch that a hot War is now on foot between the two Kings of *Malemba* and *Cabinde*, commenced upon the departure of a Beautiful Woman from the Country of *Malemba* to the King of *Cabinde*. But the truer Original of this War, is the deſire of Conqueſt for the ſake of Subjects,

The occaſion of a War.

jects, who as ſoon as they are Captives are made Slaves, and in the multitude of them the Strength and Wealth of their Kingdoms conſiſt. Arms and Ammunition are the undeniable Commodities, for which they exchange their Slaves, and in the uſe of which they grow expert; but Bows and Arrows are their own proper Inſtruments of War, and the Weapons commonly, and very dexterouſly uſed: Their Bow-ſtrings are made of the Rhine or outſide of a Cane. *Their Arms*

To preſerve the Line of their Kings untainted, they make choice of the King's Siſter's Son, to be always Hereditary in the Soveraignty, imagining that the Female Off-ſpring ſecures the Succeſſion more than the Male, and in this ſhe is under no Confinement to any ſingle Perſon, but is allowed her Choice out of the whole Kingdom, to ſatisfie her Deſires, and gratifie her Fancy with whom ſhe thinks fit; and thus without any Cenſure or Blemiſh to her Character, ſhe takes her liberty with Subject or Foreigner, *African* or *European* at her will; imitating in this the *Lacedemonians*, a *Wiſe and Grave People*, *The Succeſſion of the Crown.* *The liberty given the Queen.*

People, who permitted their Wives, for the Procreation of a generous Progeny, to be familiar with any Stranger, whoſe company they hop'd might Improve the Off-ſpring. And thus likewiſe upon the *Malabar* Coaſt, the firſt Nights lodging is allowed the *Bramin*, when the King Marries any perſon; and therefore the Siſter's Sons, as in *Africa*, and not the King's, are Heirs to the Crown, becauſe the Blood Royal runs certainly in their Veins. And the King's Siſters are alſo indulged here the freedom of beſtowing their Virginity on whom they pleaſe.

Circumciſion uſed here.

The Natives of *Malemba* retain among them the uſe of Circumciſion, and of admitting Children into their Religion by that Ceremony, which one among them, dedicated to that Office, performs upon them. Neither are they unmindful of a due Veneration to the great Creator of all things, nor ſo far loſt to all Sacred Thoughts, as to neglect a conſtant Homage to him, and a ſtated Exerciſe of ſolemn Worſhip; and in this they exceed what Chriſtianity preſcribes, and for our Seventh, appoint every Fifth Day Sacred for

Every fifth Day appointed to be kept holy.

for Religious Duties; on which Day they convene their People, who unanimouſly aſſemble in a Publick Congregation. On this Day ſome Perſon of Years and Diſcretion, of Repute for Sobriety and Civil Converſe, entertain the Youth and thoſe of greener Years with ſtrong Diſſwaſives from the cuſtomary Vices of Stealth, Impurity, Adultery, and Murther; and with all the Rhetorick which Nature taught him, and Zeal inſpires him with, diſclaims againſt thoſe Criminal Practices, and raiſes his Invectives againſt Vice and Folly, and whatever is odious and prohibited among them. For all the hainous Vices are under a Proſcription with them, as well as us, and are only committed by daring Profligates. The Terror of immediate Puniſhment is not the only Reſtraint from theſe Commiſſions, but the ſage Admoniſher affrights their Conſciences with a future miſerable ſtate, in the dreadful Society of *Benimbe*, that is, the Devil, if they obſtinately perſiſt in Wickedneſs; and encourages them with the Promiſe of being hereafter happy with *Zammampango*, which

ſignifies God, if they carefully advert to, and practiſe his Inſtructions. Theſe Ignorant Heathens have not yet loſt the Notices of the Soul's Immortality, and the Impreſſions of future Rewards and Puniſhments are freſh and undefaced among them. I enquired of them what their Sentiments and Notions were of their *Zammampoango*? They told me that he inhabited above. Then I further asked, whether they meant by that, the glorious Lights above, the Sun, the Moon, or the Heavens? They anſwered, No, but he who had Dominion over them, who made them by his Power, and this viſible World we ſtand upon.

Their Notion of God, and the Souls Immortality.

They generally affirm'd that *Benimbe* is frequently in the Fields cover'd with Miſts and thick Darkneſs, where he ſometimes exerciſes his Infernal Authority over infamous and lewd Perſons, in the milder Chaſtiſements of ſome, and ſeverer Treatment, even as far as the loſs of Life, of others. Therefore they are terrified from walking abroad in dark and gloomy Weather, becauſe they expect nothing but Horror and Miſery from that Spirit of Darkneſs.

The Devil's Cruelty to ſome of the People.

Darkneſs. This Infernal Spirit in all his wild Inſults and Frolicks over them, is careful to preſerve his Appearance as dark as the place he chuſes to revel in, ſcarce aſſumes any laſting Form, and is known by nothing ſo much as the plentiful effects of his Stripes and ſeverer Strokes upon their Bodies. He conceals the Deformity which he uſually makes of his Figure, whilſt he exerciſes the Malignity of his Temper. Some die of the Bruiſes they have received from him, and others have been confin'd to their Beds, as they aſſured me ſeveral times, and therefore they avoid the Fields in rainy dull Weather, that they may eſcape the force of his Malice, who is aſhamed to appear abroad by Light, but chuſes theſe melancholy Seaſons for inflicting his Vengeance, to which he ſeems to have moſt right, as he is a Spirit of Darkneſs.

A Negroe impal'd for committing ſeveral murthers.

Walking along the Shoar, we were arreſted by a very deplorable Spectacle, a luſty Negro ſtretched Dead upon the Sand, who, after the manner of Impaling, had a long Stake thruſt up his Fundament, which by a ſharp Paſſage through his Bowels forced its way upwards towards his Head. The dread-

ful ſight at firſt moved us to condole the ſad Object, till we were inform'd of the execrable Villanies which brought him to this lamentable and painful end, and made us applaud the Juſtice of thoſe who were the Executioners of this Vengeance upon him. For no Severity was able to match thoſe Crimes wherein he had been a long and skilful Practitioner; even this Deſtiny, tho' ſo horrid and ſevere, will yet be thought Indulgence, and an Act of Clemency. This Miſcreant being poſſeſs'd with a Spirit of Cruelty, and actuacted by Malice, had ſucceſsfully contriv'd the Death of near twenty Perſons about this place, by mixing a deadly Poyſon with the Palm Wine, which he ſeaſonably offer'd for the refreſhment of their parched Palates. This deadly Liquor was not ſubject to any ſuſpicion of being mortal, becauſe the Juice of the Palm, with which it was intermixt, was a Liquor ſo common and inoffenſive, and their beſt and moſt pleaſing Drink. The King therefore, upon the Information of this Fellow's treacherous diſpatching of his Subjects by ſuch poyſonous Draughts, immediately decreed

creed a Puniſhment, and ſentenc'd the Criminal to this torturing Death, peculiar only to ſuch barbarous Villans. The News of which made him ſeek a Refuge among the Deſarts and the moſt inhabitable parts of the Country; but the purſuit after him was ſo vigorous, that no Thickets could ſhelter or ſecure him, the whole Country hotly purſued him, and chaſed him as a common Enemy, till at length he fell a Victim to their juſt Rage upon this Shore; where his noiſom Carcaſe, being under an Interdict of being Interr'd (the ordinary manner of burying among them) became as loathſom and offenſive as his Life had been, and was left a Prey to the Savages of the Wilderneſs, and the wild Beaſts of the Field. The unuſual manner of tormenting this Malefactor, by expoſing his Body to the Inclemency of the Weather, and the Beaſts of Prey, was wiſely deſign'd by the King as a Terror to ſuch abominable flagitious Practices, and to retain the People in their Duty.

The Art of Poyſoning is what theſe *Africans* do very commonly exceed in, and to which they are generally pro- *The Africans given to Poiſoning*

penſe upon any occaſional Quarrel or Abuſe. They ſeldom diſcover a generous Reſentment by an open Challenge, or diſputing it in the Field by the Dint of the Sword, or the force of a Bullet; their dark Complexion inclines them rather to vent their Anger by clandeſtine Courſes, to deſtroy by the ſwift effects of Poyſon, and mortal Infuſions of the Juices of Herbs, in which they induſtriouſly acquire a Skill, that in their Deſigns againſt a Man's Life, they may be ready and prepared to put their Revenge in Execution that way. Their ſly and crafty Natures keep them from endeavouring to right themſelves at the hazard of a publick Vindication; but that inhumane Rage and Animoſity which is excited in them by a preceding Provocation, being commonly accompanied with Cowardiſe and ſordid Fear, puts them upon avoiding all Dangers incident to themſelves, and contriving the Ruin of thoſe they hate, by ſome covert Method, and after an obſcure way. Doing herein what *Aſinius Pollio* did to *Plancus*, againſt whom he writ a Libel, but deferred to publiſh it, till after his Death, becauſe he was then ſecure from all ſharp Replies.

They

They practiſe this Diabolical Art with as much Secreſie as Skill; ſo that it is neither eaſily diſcern'd when they are about it, nor is it always diſcover'd by any viſible immediate Effects. They qualifie the violent poyſonous Qualities with ſome mitigating Ingredients, and the lurking Operation will by that means ſometimes not diſcover it ſelf in a Month's or a Year's ſpace, as ſome of our Engliſh have affirm'd. Which cautions the more wary *Europeans*, who traffick with theſe People, from treating them with any Indecency or Offence, and keeps them always very circumſpect and abſtemious in eating and drinking with them, leſt ſome unknown Miſcarriage might expoſe their Lives to their Hatred and Diſcontents. For they know that all Degrees of Anger are leaſt dangerous, when moſt ſeen, and then moſt pernicious when they lurk under a Diſguiſe and diſſembled Temper.

How the Indian Women poiſon ſome, and ſave others that drink together.

This inhuman Practice is not leſs cuſtomary among the *Indians*, who by this deteſtable Vice have been very fatal to the free Converſation of *Chriſtians* among them. For in *India*, where

Punch of *Arak* is the ordinary chearful Entertainment, it too often happens, that the Black Wench, whoſe conſtant Employment is the making this Beloved Mixture, will, upon a Diſguſt, or ſlight Affront, contrive the Bowl fatal to him that abus'd her, with Safety to all the reſt of his Companions. For having infus'd the Poiſon into the Bowl prepared for the Perſon that offended her, after preſenting it to him, ſhe has been often known, when the next was taking it, to daſh it all upon the Ground, by a deſigned, but pretended Inadvertance. And it rarely fails, but that all that taſte it for ever quench their Thirſt, and ſeldom long ſurvive the mortal Draught. This is frequently the effect of the rudeneſs of unpoliſh'd Sailers, who ſhewing a Freedom peculiar to our Northern Nations, but unagreeable to the Niceneſs of thoſe Eaſtern Dames, have laviſht away their Lives by a frank innocent Kiſs, or railing Expreſſion, and inevitably periſht before they were aware.

THE

THE ISLAND OF St. *HELENA.*

WIthin leſs than a Month after that we looſed from the Coaſt of *Africa*, we with much Difficulty weather'd the Iſland of St. *Helena*; which was taken formerly from the *Dutch*, belonging to the *Eaſt-India* Company, by a Grant from the Crown of *England*, ſituate in about the Sixteenth South Parallel, and as diſtant from any main Land, as any Iſland in the World. Hither we brought with us ſeveral Refugees from the Tyranny and Perſecutions of *France*, who found a competent Subſiſtence and Relief from the Bounty of the Company upon this Iſland; ſome of whom were placed in the more eminent Stations, and advanced to Poſts of Dignity and Truſt.

St. Helena deſcrib'd.

Several French Proteſtants entertained kindly here

They

They were highly ſenſible of the comfortable abode they enjoy'd in this diſtant Region, which was made their Sanctuary in their Miſeries; and how much the Misfortunes of their Lives were ſweetned by the Kindneſs they receiv'd from their new Maſters. But could not without melancholy Reſentments, and hearty Sorrow, recount the various Hardſhips and Difficulties they ſtrugled with, in making their Eſcapes from the Rage of their Natural Prince, by whoſe Commands ſo many Maſſacres and Butcheries were acted upon their Fellow Chriſtians, and ſuch frequent bloody Tragedies were lately viſible in *France*, fomented by thoſe whoſe Sanguinary Principles ventilated all thoſe publick Calamities; and who ſtimulated their Prince by ſuſpicious Chimera's of a poſſible Conſpiracy, to puniſh his Innocent Subjects by Anticipation, for Crimes of which perhaps they never might be guilty. By which State-Artifices they purſu'd a Self-intereſted Revenge, under the barbarous Diſguiſe of curing untimely Jealouſies, and preventing unthought of Inſurrections, from which the Proteſtant

teſtant Subjects were as free in their Principles, as they had evidenced themſelves to be in their Practices; and hoped in God that theſe unnatural Miſchiefs may at length be curbed, theſe ſevere Cruelties, which have kept no ſtand, be at length reſtrain'd, to their Comfort.

Among thoſe who fled to this Iſland from the outragious Inſults of their Superiours, was one Captain *Porier*, ſtript of all but the Freedom of his Thoughts and the Serenity of his Mind; who by the Favor of his Patrons was ſeated in the richeſt part of the Iſland, and allowed there a Maintenance for Three Sons and Five Daughters which eſcaped the Perſecution. *The height of the Iſland.*

The Land here is very mountainous, and raiſed to that Height above the Valleys, that we had a ſight of it at 25 Leagues diſtance at Sea. I queſtion whether *Tenerif* will afford a more diſtant Proſpect.

It enjoys an Air temperate and ſerene, to that degree, that the Sky is ſeldom clouded or overcaſt, which produces a general Clearneſs in the Natives. And tho it lies ſo near the *Æquinoctial*, *The nature of the Climate.*

noctial, and the Sun was then in the *Zenith*, yet was the Heat ſo temper'd and allay'd by the gentle Winds that flew along the Land, that the Northermoſt parts of the Iſland, eſpecially after the Sun's Deſcent, made an artificial Warmth very convenient, when the natural was withdrawn. Whereas both *Moſcat* in *Arabia*, and *Gombroon* in *Perſia*, which are at a much remoter Diſtance from the *Æquator*, are at ſome Seaſons of the Year ſo intenſely hot, that the Lungs being deſtitute of that due Frigidity which is neceſſary for Reſpiration, are ſuffocated by the exceſſive Ferment of the Air, by which both Man and Beaſt expire. Mr. *Cook* has often reported, that in the time of his abode in *Perſia*, a certain Perſon approaching his Apartment, met with ſuch a hot Breath of Wind at the entrance into his Chamber, that he ſtagger'd upon the Floor, and fell down upon it juſt expiring.

The Healthfulneſs of the Inhabitants.

But the Inhabitants of St. *Helena* are not liable to ſuch Caſualties, the Clemency of the Weather they are under ſubjects them not to the moſt common Diſeaſes, even that of the Small-

Small-Pox, but gives them a Complexion freſh and beautiful, equal to that of celebrated *England.* The Poverty of the Place may be likewiſe thought another Ingredient of its Health; ſince Phyſicians tell us, that moſt Diſeaſes ariſe rather from Repletion than Emptineſs; from too Luxuriant, than too ſpare a Diet. And here they are not too much cloy'd with Varieties. For were the Plenty of the Iſland equal to its Health, did the other Conveniencies of Life match the Pleaſantneſs of the Air, it might fairly invite the Wealthieſt, as well as the moſt Indigent, to inhabit it. But the People are confin'd to Poverty by a ſolemn Reſtraint they are under to the Traffick of all Foreign Countries, by being permitted no ſingle Veſſel of Burthen, or what's fit for Trade; and are deſtitute of all Cloaths, but what are tranſported from *Europe*, or brought by accident; which makes the Iſland (to ſpeak the Truth) abate much of the Pleaſure of its Habitation, and much more to thoſe who want Opportunities of leaving it when they pleaſe. *The Poverty of the place.*

Yet

A pleaſant Account how the Iſland was peopled.

Yet at our Arrival it was well ſtockt with Inhabitants of both Sexes, whoſe numerous Progeny ſhew'd little of Sterility among them, how barren ſoever the Iſland was otherwiſe. This put me upon the Curioſity of enquiring from the Women, how ſuch Plenty of them came there? The Decoy, they told me, was worth my Attendance to hearken to it; and it would not appear ſtrange to ſee ſuch a number of them there, when they diſcover'd the Means that brought them thither. For at their firſt ſetting out from *England*, a Colony for this Iſland, the current Report that then prevail'd was, that all the ſingle Perſons upon the Iſland were either Commanders, or Lords Sons, of whom they might have Choice upon their Arrival. This made them eager for imbarking for the Voyage, and was Charm enough to make them ſet forward with full Sail for the remote Iſland, tho' the Diſtance had been farther. No Curſe was like a contrary Wind, to check the ſpeedy ſight of thoſe gallant Gentlemen that awaited their coming; the raviſhing Thoughts of whoſe Embraces kept them

them in Life and Alacrity all the way, and inriched their Fancies with the Hopes of being immediate Miſtreſſes of great Fortunes, and rais'd ſo far above their Native Birth, that nothing now but Pleaſures and Reſpect ſhould ſucceed in the room of their former ſervile ſtate. The long'd-for Iſland was at length eſpied, and now freſh Springs of Love and Delight appear in every Eye and Countenance. The joyful Maids begin to ranſack all their Stores for an Ornamental Dreſs, in which though they cannot much exceed, however they fancied themſelves Trim and Gay; and ſhe that could not outvie the other in point of Attire, endeavours to outdo her in Nature's Ornaments, in Chearfulneſs and Mirth, in a Nuptial Look and taking Air. Thus they ſtept on Shore, full of the Thoughts of a ſtately Reception, and of the ſight of thoſe Gentlemen they had heard ſo much of. When, alas! all theſe Blandiſhments of Fancy, which were ſo ſweet in the Voyage, carried a Sting in the end of them, which imbitter'd all their Joys. For inſtead of that Heroick Addreſs which they expected from Men

Men of Wealth and Honour, they were ſaluted only in the plain Courtſhip of Men employ'd in Agrieulture, and ordinary Mechanick Arts. However, the pleaſing Expectation they had, gave them this Advantage over the tedious Paſſage, that whereas the boiſterous Waves and impetuous Winds, the Fury of the Sea, and the Dangers of Rocks and Sands, are apt to render ſo long a Voyage very dreadful, their aiery Hopes made them take Courage, and defie the Power of Storms, and gladly encounter all the Perils that attend ſuch a forlorn Paſſage.

The fruitful Soil is capable of producing the Increaſe of many Hundreds for one Grain of *Indian* Corn injected in the Ground, but then it requires ſeveral Inches of Ground for its Growth.

The Land infeſted with Vermin. Yet were it never ſo prolifick, the Rats and Vermin ſo infeſt the Land, that all their Hopes are quite devoured by them before they arrive to any maturity; which reduces them to their laſt Refuge, to Yams and Potatoes, the only ſtaple Increaſe for Meat and Drink which the Iſland produces.

The

The *Eaſt India* Company are upon a Project for Planting Vines, and thereby rendring the Product of them ſerviceable, both to the refreſhment of the Sailers, and of the Inhabitants; and will be a very ſeaſonable relief to the abject Condition of ſuch as are willing to forget their Poverty, and remember their Miſeries no more. The Soil is qualified for their Expectation, could they guard it from the deſtructive Vermin, which do every where make great waſte of all things tender and delicate; and is therefore made fitter for nouriſhing Fruit Trees, whoſe ſtubborn and well fortified Bulk defies the onſet of thoſe ſmall rapacious Animals, and is not a proper Food for them. I have obſerv'd among ſome of thoſe Trees that bear Fruit, eſpecially upon an *Engliſh* Apple-tree, tranſplanted thither from hence, at the ſame time Apples that were Ripe, others Green, and others in the Bloſſom. For the genial Heat of the Sun-Beams, to which the Iſland is happily expos'd, haſtens the maturity of the Fruit, by a conſtant quick attraction of the ſeminal Juyces from the Root to the upper Branches continually.

A Project for Planting Vines.

The Richneſs of the Soil.

Mint and Purſlin grow wild in the Fields.

Inſtead of the common Graſs of the Fields, thoſe here are covered with Mint and Purſlain, and are the ordinary Food of the Beaſts of the Field, whereon they Feed deliciouſly themſelves, and are made themſelves more Luxurious morſels to ſuch as eat them. The whole Iſland is in this reſpect, as it were a ſpacious Garden of Herbs.

The Government of the Iſland.

The management of Affairs is in the Hands of a Governour, a Deputy Governour, and Store-houſe-keeper, all maintain'd by competent ſtanding Salaries from the Company; beſides the allowance of a publick Table, ſpread with plenty of Proviſions, to which all Commanders, and Mates of Ships, and Paſſengers of note are freely receiv'd. Theſe Govern the Concerns of the Iſland, and are ſteer'd in their Councils by the directions they receive from their Maſters in *England*. The Reſults of their Conſultations are ſometimes called Impoſitions by the Natives, and their Determinations are branded with infamous Characters of ſeverity, eſpecially when they appear leſs favourable to the Eaſe and Intereſt of the Publick; and from which,

if

if there be any Relief from the Company, yet the unavoidable delays in returning a Redreſs to that diſtance, puts ſometimes a tedious hardſhip upon the Adreſſors. And I believe were not the convenience of its Situation ſo very ſerviceable to the furtherance of the *Eaſt-India* Voyages, particularly to the Ships homeward bound, the conſtant trouble and Expence which do ſeem to ballance all the Advantages, would tempt the Company to quit all Claim and Propriety in the place, and abandon it to the Power of the firſt Deſigner. For tho' 'tis furniſht with conveniences for Life, yet with no Commodities as yet proper for the profitable Negotiations of a Merchant. And therefore as the Kings of *Portugal* did formerly Enact, that none ſhould remain to Inhabit the Place, except ſome ſick perſons for the reſtauration of their Health, that the Fleets might be plentifully furniſht with great variety of Grains, of freſh Victuals, Fowls and Water; ſo would the Company, I imagine, be willing to remit their Right to thoſe Original Proprietors, did not they rather conſult the Con-

The Iſland not very Profitable to the East-India *Company.*

venience of their Ships, than any other private Intereſt in keeping it.

The firſt diſcovery of the Iſland.

The firſt Diſcoverer of this Iſland, was *Juan da Nova*, a *Portugueſe*, on St. *Helen*'s Day, being the 21*ſt* of *May*, *An.* 1502. whoſe Country-Men in a ſhort time ſtockt it plentifully with Hogs, a thriving Cattle at Land, and the moſt hardy for enduring a long Voyage at Sea; and likewiſe brought hither Geeſe, and Hens, Partridges, Feaſants and Guiney Cocks from *Europe*; and of late, the Increaſe of Turkies has been ſo numerous, that the ſmallneſs of their Rates will ſcarce encourage their Care to look after them.

Its former fruitfulneſs.

In the Woods grew formerly Ebony and Cedar, and infinite ſtore of Oranges, Lemons, Limes, and other ſorts of Fruit; and now in the Governour's Garden, and ſome others of the Iſland are quantities of Plantins, Bonanoes, and other delightful Fruits brought from the *Eaſt*.

The nature of the Soil.

The Soil is of a Red Colour, and in ſome places is friable, and reſembles Aſhes, and in very many places lies uncultivated and bare.

And the minds of the Inhabitants are generally

generally as Uncultivated as the neglected Soil, their Intellects as ordinary as their Qualities, but what is infinitely worſe, the pravity of their Manners compares them with the rankeſt Soil, productive of nothing but noxious Herbs, nntractable to all the Arts of Husbandry or Improvement. For tho' the Company have not ſpared the Encouragement of a Miniſter, by the ſtated Sallary of an Annual Allowance of an Hundred Pounds, beſides Gratuities from the Inhabitants; yet are the Sacred Adminiſtrations but ineffectually, for the moſt part, uſed towards the reclaiming their Enormities, and reduceing the Lives of the Inhabitants to Sobriety and a Religious Behaviour. The looſeneſs of which may in a great meaſure be deriv'd from the Poverty of the place, which affords but ſlender Encouragements to live there. And where there are no Rewards for Piety, but preſent inward Tranquility, and the lively Hopes of a Happy Futurity, where nothing is viſibly attainable but barely Peace of Conſcience, attended with the expectation of a better State hereafter; theſe to a Man, the depen-

The lewd lives of the Inhabitants

A Reaſon of their Immorality.

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dance of whoſe Life is upon his daily Pains, and who is continually ſollicited with anxious Thoughts for his ſecular Concerns, appear too thin and airy Diet to his groſs Mind, which is unaccuſtom'd and unprepar'd, and not at leiſure to reliſh it. For ſenſible Allurements do ſooneſt gain upon Vulgar Spirits, and Temporal Motives do moſt eaſily ſtrike the Fancy of leſs Spiritual and refin'd Minds, therefore has the Wiſdom of Providence deſignedly annext the Promiſe of many Worldly Felicities to our Duty, and made our preſent Enjoyments a powerful Bait to entice us to the ſecurity of the Future. And for this cauſe Modeſty and Temperance are as much Strangers here, as Wealth and Honour.

An Account of three Pyrates.

While we Anchor'd here, there came into Harbour, a Ship Laden with Negroes from *Madagaſcar*, belonging to *New York*: who acquainted us with three Pirates which ſhe left Rendezvouzing in St. *Auguſtin*'s *Bay*, a Port belonging to that Iſland. Two of the Ships were *Engliſh*, and the other *Dutch*, and were all richly Laden with ſtore of Silks, which they had taken

ken in the *Red Sea*, from the *Aſian* Merchants that traded from *Mecha* to *Suratt*, and other Coaſts of *Indoſtan*. Their Rigging was much worn and Weather-beaten, and for want of a New ſuit of Sails, they were forced to employ double Silk inſtead of Canvas, and proffer'd that Exchange to this Commander. They had ſpent ſo much time in the Naval ſurprizes of the *Moors*, and loading themſelves with the Rich Booties which were eaſily taken in the *Red Sea*, that their Ships became almoſt uſeleſs and unfit for Navigation, which brought them thither for Recruits. They were Prodigal in the Expences of their unjuſt Gain, and quencht their Thirſt with *Europe* Liquor at any rate this Commander would put upon it; and were ſo frank both in diſtributing their Goods, and guzling down the noble Wine, as if they were both wearied with the poſſeſſion of their Rapine, and willing to ſtifle all the Melancholy Reflections concerning it.

This St. *Auguſtin*'s *Bay* is the Harbour generally frequented by the *European* Pirates, when the approach of the *Muſ-*

St Auguſtin's Bay.

Jouns threatens their Navigations any longer in the *Eaſtern* Seas, where Fifteen or Twenty *Engliſh* or *Dutch* will, without peril of either Ship, or Men, attack and board the largeſt *Moor* Ships that commonly Sail in thoſe Seas. *Madagaſcar* is a very large Iſland, and affords plenty of Proviſions for the Ships that put in there. It is govern'd by ſeveral Kings, Independant, and Hoſtile to one another, deſigning continually upon each others Territories, being poſſeſſed with that reſtleſs Spirit of Ambition, which allows as little Eaſe to a Man's ſelf, as it does ſecurity to his Innocent Neighbour. And here too, as well as in *Africa*, where we landed; they compute their Wealth by the Numbers of their Slaves, and wage their Wars upon their accounts. The value of Gold is yet unknown to them, that Sun of the Earth, as an Ancient called it, amazes them not with its Luſtre, nor fires their Hearts with an ardent deſire of it; Steel and Iron are their darling Metals, whereby they perform their generous Exploits by open Violence, and not by the treacherous Perſuaſions of Gold. Therefore this

Madagaſcar.

Gold not valued upon Madagaſcar.

this Commander purchaſed here a Ball of Gold of 80 Ounces weight for a Trifle of no value, only it pleaſed the Spectators Eyes.

And becauſe theſe Pirates have been a publick Scandal, as well as Damage to our Nation, and both the *Engliſh*, *French* and *Dutch* at *Suratt*, have ſuffer'd in their Fortunes as well as Reputation from the *Moors* by the Violence and Rapine of theſe Men; therefore I might here inſert a Relation of their Sufferings, did it not fall in more properly with the ſucceeding Account of the *Engliſh* Factory at *Suratt*, and of the hardſhips the *Engliſh* underwent there.

A mighty Storm at our doubling the Cape.

Within three Weeks after we looſed from St. *Helena*, we reached *Cape bone Eſperanſe*, in the doubling of which it blew ſo violent a Fret of Wind, and the high-wrought Seas were ſo tempeſtuous, that unleſs that extraordinary Providence which ſets Bounds to its proud Waves, had not likewiſe reſtrain'd their outragious Swellings, we had all periſht in the mercileſs Surges. The Commander who was a ſtout and expert Mariner, and who had paſt nine

times

times to the *Indies*, confeſt a ſeverity in this Tempeſt beyond whatever he was ingag'd in before. The Fiery Meteors which ariſe from the impetuous claſhing of the Elements, fixt themſelves upon our Maſts and Shrouds, and with ominous appearance ſhew'd us the eminence of our Danger; and though they gave us Light, 'twas leſs deſirable than the thickeſt Darkneſs; and the Thunder and Lightning which were very frightful and amazing, added yet a deeper Accent to the common Calamity. But what was moſt lamentable, the immediate Hazard of their Lives made little Impreſſion upon the Sailers, nor did the apparent Apprehenſions of Death, and of another World, make them either bewail their unhappy Fate, or ſummon them to a review of their paſt Actions; but as if they ſeemed to vie with the Noiſe of the Waves, the more boiſterous they grew, the lowder were their Oaths and Execrations. Till the miraculous Divine Goodneſs, uncall'd upon, and thus provok'd, freed them by a wonderful Deliverance from the imminent Danger.

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We were juſt recover'd from the Thoughts of this, when there aroſe another as inevitable a Danger, by which we had ſuffer'd an inavoidable diſmal Fate, had it eſcap'd our Notice a little longer. For ſailing between the Main of *Africa* and *St. Lawrence*, we were carried unexpectedly by a Current nearer this Coaſt, than conſiſted either with our Deſigns or Safety, and had thereby been driven directly upon a Shelf of Rocks that lay off from the Shoar, had not the watchful Sailers upon the Decks eſpied Breakers, and all amazed cried out at the immediate Hazard of our Lives that we all were in. It was about Four in the Morning, and the faint Glimmerings of the Moon ſhed an imperfect Light, juſt enough to give us a ſight of our Danger, and of avoiding it before we were upon it. We loſt no time in turning about our Ship, and ſteering off ſome other way, and within a few days gain'd the ſight of that Land we look'd for, the Iſland of *Johanna*.

A narrow eſcape from Shipwrack

THE ISLAND OF *JOHANNA.*

Johanna *deſcrib'd.*

THE Iſland of *Johanna* is one of the Four Iſles of *Comora*, their Names are *Comora*, *Monilla*, *Johanna*, and *Mayotta*. *Johanna* lies near the Foot of St. *Lawrence*, between that and the Main Land of *Africa*, in about 12½ of South Latitude, by our Obſervations we made no more than 12 and 6 Minutes. 'Tis gueſſed to be ſtretch'd in Length about Thirty Miles, and in Latitude half the number. Its Fertility invites all the *Europe* Ships tending towards *Suratt*, and the Northern parts of *India*, to refreſh themſelves there. Here are Plenty of Black Cattle at very low Rates, and Goats ſo well fleſht, and of ſo large a Size, that they are valued

Its fruitfulneſs.

valued one third above the others. A Bullock may be bought for two Dollars, when three are expected for a well-fed Goat.

The Iſland abounds with Fowls and Rice, with Pepper, Yams, Plantins, Bonanoes, Potatoes, Oranges, Lemons, Limes, Pine-apples, *&c.* moſt of which ſort of Fruits grow wild, and are allowed any Sailer to gather Grain at his pleaſure. They have ſtore likewiſe of Honey and Sugar-Canes; and the Climate and Soil are well prepar'd for other Productions, as Grapes, Tobacco, Cotton. The Iſland is free for any Native to make his Election of any Plantation, he likes beſt, and all the Fruit is common, except that of the Coconut-Trees, in which they challenge particular Properties, and debar the common Liberty of plucking them at Pleaſure.

Many Fruits here common.

The Women are in ſome meaſure ſervile, and chiefly employ'd in laborious toiling, and in planting the Ground, whilſt the Men indulge their Eaſe, and enjoy the Fruits of it. For the Orientals generally keep their Women under a ſevere Diſcipline, and bind

The Servility of Women in the Eaſt.

bind them more abſolutely to the Laws of Obedience and Subjection, than is practis'd among thoſe of *Europe*. They require an Attendance from them, and expect the Preparation of the Victuals they eat from their Hands, and forbidding them the Privilege of their Company at Table, think it ſufficient for the Wife to begin her Entertainment when the Husband leaves off. Which Servility comports very ill with that Tenderneſs and Regard, which Marriage ſhould be preſum'd to create in their joint Intereſts and Affections.

The Native Turf here is rich, and the Productions ſo very numerous, that the Iſland affords a moſt pleaſant and plentiful Habitation to the Natives. Yet have they formerly tender'd it to the *Engliſh* to build upon it, to Plant, and to accept of as a place of their uninterrupted Abode and fixed Reſidence; where ſome, I am ſure, may enjoy more Eaſe and Plenty than they do at home.

The Iſland offer'd to the Engliſh.

The Succeſſion of the Government.

At our Landing we met with the late King's Brother of the Iſland, who after his Deceaſe acts in ſome meaſure with Royal Authority, though the Supreme

preme Power is really lodged in the Queen Dowager, upon whom the Soveraignty devolves after her Husband's Death. He was ſeated upon the Ground under the ſhady Boughs of a large Tree, near a ſmall Rivolet, attended by half a Dozen of his Nobles, all round him in that familiar humble Poſture. We were told of his Knowledge in the *Engliſh* Tongue, which invited us to addreſs to him in our own Dialect, in which likewiſe he replied and entertained us. His Equipage was very ſlender, and unſuitable to the Greatneſs of his Perſon; for here were no Arms to defend him, his Innocence was his only Guard, and a Tuft of Graſs his Chair of State. The Leaves of the Trees were his only Canopy, and the Herbage of the Field was all the Carpet that was ſpread under him. We had a very free Acceſs to his Preſence, without the uſual Formalities of Addreſs, or Punctilio's of approaching, which prevented all need of a Maſter of Ceremonies to introduce us. And he was as frank and open in his Kindneſs, as he was eaſie of Acceſs, allowing us the ſame Liberty which he took himſelf,

The King's Brother's mean Appearance.

His Entertainment of us.

himſelf, by inviting us to ſit down near him. Now tho' the Accommodation was not extraordinary, 'twas recompens'd however by the Favour of a Royal Invitation. The Freedom he had taken with himſelf, and given to us, made us at firſt amazed, not expecting to meet with a Perſon of that Eminence and high Character, much leſs with ſuch Civilities from him; but they emboldened and led us on to a little more Aſſurance, than we could have otherwiſe taken in a Prince's Preſence. We were doubtful of finding any fit Food, or ready Accommodations for Strangers among the Natives, and therefore brought with us a little homely Diet of Bread and Cheeſe, which we humbly offer'd to his Princely Condeſcentions to taſte, and partake of: For we found that Ceremonies were not much in Faſhion, by his plain and unaffected Appearance, by his familiar Admiſſion of us to ſeat our ſelves near him upon the Ground, which we thought encouragement enough for our offering this ordinary Refection. The making Cheeſe or Butter is an Art, which his People have not yet attain'd to;

Our Entertainment of him.

Little Houſwifery in this place.

to, which made the Novelty by good luck recommend it self more gratefully to their Palates; and both the Prince and his Court thought themselves highly regaled by that, which an *English* Peasant so little esteems of.

The Prince enquires of our Affairs.

While we were thus banquetting our selves upon this course Fare, the Prince was pleas'd to enquire kindly of our Affairs at home, and of the Welfare of his Brother the King of *England*? Under whose auspicious Government, I told him, we were not only entitled to a Blessing, but he was visibly such to the Nations that were round about him. That he was raised up by the Arm of the Almighty, as a publick Defence of his own Territories, and to put a stop to the Tyrannical Incroachments upon the Dominions of the Neighbouring States; and was caressed by his loving Subjects as their true Patriot, whom he protected not only by a mild and peaceable Government at Home, but by a frequent exposing his Royal Person to the utmost Perils for their Safety abroad, so that his Brave and Generous Mind shunned no Dangers to preserve them; as if he thought

An Account of the K. of England.

it a glorious Martyrdom to die in the Defence of his Kingdoms. But we hoped the Almighty, who had all along protected his Sacred Perſon, would favour him with a long Life and Series of Years, bleſt with continual Health and Victory over all his Enemies. This Relation he hearkned to with Attention and Delight, which I endeavour'd to heighten by a grateful Preſent, very ſuitable to the Diſcourſe, which was, the Picture of our Gracious Soveraign K. *William*. He received it with a Smile, and a Countenance full of Satisfaction, and was reſolved to lay it by in Safety in remembrance of its great Original.

The Satisfaction which the Prince received at this Relation.

When he had a while conſider'd the Strength and Power of the Engliſh Arms, and the Native Valour of our Puiſſant Prince, he heartily wiſhed he had been happy in a nearer Neighbourhood to his Dominions, that by ſecuring an Alliance with him, he might engage his Arms in cruſhing a troubleſom offenſive Enemy, who had ſometimes made Incurſions upon his Iſland, and ſlaughter'd ſome few numbers of his Subjects, that is, the King

The Prince his Enemy.

of

of the adjacent Iſland, *Moheila*. Multitudes indeed could not well be mowed down by their Martial Weapons, which were neither Sword nor Spear, only Hand-ſtones taken up in the Streets, and thrown at their Enemies, as they had skill to aim them. Iron, and ſuch like hoſtile Inſtruments of Terror they were unacquainted with. The King's Armory was furniſht with another kind of Weapon much as harmleſs as theſe, *viz.* Two Guns with broken Locks, and one Piſtol, whoſe Touch-hole was near half as large as its Bore. Theſe in skilful Hands might have done ſome Execution by the force of their Barrels.

Stones their only Weapons.

The Prince his Armory

The peaceable Inhoſtile Temper of this Prince, and the quiet ſubmiſſion of his Subjects, who pay him a profound Veneration, makes his Happineſs equal to that of the greateſt Monarchs, and infinitely ſuperiour to thoſe, whoſe Foreign or Domeſtick Enemies create perpetual Feuds and Tumults. Were no more Arms neceſſary for the Defence of Princes, than what he poſſeſſes, we might enjoy a Golden Age again, and triumph more in the Bleſſings of an

The peaceable manner of Life which the Prince enjoys.

Univerſal Peace, than in all the Laurels and Acclamations that wait upon victorious War. And as the Reſignation of the Dominions of *Charles* V. ſhewed a greatneſs of Mind much ſuperiour to all his other Conqueſts, that ſought for Quiet in a private Cell, which it had long in vain ſearched after in Palaces and Camps; ſo the contented Obſcurity of this Prince raiſes his Felicity to the rivalling that glorious Heroe in the nobler Inſtances of his Life, by affording his Mind as ample a Satisfaction in his narrow Territories, as that potent Prince enjoy'd either in his exalted or inferiour State.

The Queen ſeldom ſeen

The Queen here, as the Queen at *Achen*, is never expoſed to the view of Strangers, but is kept from their Sight by a thin piece of Silk, when ſhe condeſcends to ſpeak with them; and very rarely vouchſafes to put forth her Head. When ſhe is Chamber-ſick, or by urgent occaſions invited abroad, ſhe is then kept private and unſeen by a Sett of Curtains hung about her.

This preſent Prince is bleſt with ſeveral Daughters, one of which was match'd to an *Arabian* Maſter of a Junk,

Junk, and was Portion'd with Five Hundred Dollars by her Father, which was thought the third part of the Money he was computed to be worth; to this was made ſome Addition of Slaves and Cattel to increaſe the Dowry; and in theſe the greateſt part of their Wealth did conſiſt, before the *Europeans* brought in of late the uſe of Dollars among them. They maintain a ſmall Commerce from hence to *Patta*, whither they export Rice in a ſort of Veſſels call'd Junks, which are framed all of Wood, without one Ounce of Iron in them.

The Portion of the Prince's Daughter.

Veſſels made without Iron.

The firſt coming hither has been very fatal to ſuch as ſleep upon the Ground, and careleſly expoſe their Bodies to the cool nocturnal Miſts, which by Damps that ariſe from the Earth, and a diſuſe to thoſe moiſt Vapours, are frequently as pernicious to their Health, as lying abroad in the Fields in the Northern Climates would be. But thoſe *Engliſh* who had fortunately made their Eſcape hither after a Shipwrack, were by a due Care and Regimen vigorous in their Conſtitutions. The Natives, after the loſs of their Ship at Sea, received them all very

Sleeping upon the Graſs fatal for Europeans.

kindly, condoled their Misfortune, and ſupplied their Exigencies with a Generoſity extraordinary. One of the *Engliſh* was honoured with a piece of Silk from the Bounty of the Queen, and was offer'd by her Directions Diet and Lodging while he pleaſed. Their Cordial Affection to the *Engliſh* readily kindled their Liberality, that was expreſſed without Reluctance, or any ſigns of a repining Humour, and is increaſed into ſo dear and intimate a Kindneſs, that 'tis a common Proverb now among them, *Johanna-man, Engliſh-man, all one.*

A Proverb at Johanna.

Neither the *French*, nor other Nations, meet with half that Welcom from them which the *Engliſh* receive; becauſe of the exact Juſtice that we maintain with them in our Traffick, which very much ſurpaſſeth the Equity of the Commerce in others; and all Men, even ſuch as rudely treat others, deſire their Society moſt of all who are kindeſt and moſt juſt to their Affairs. But above all Nations they have the leaſt Friendſhip for the *Danes*: For a large *Daniſh* Ship touching here at ſuch a time, as they were ſore infeſted by a War

The Engliſh kindly entertain'd here.

War with their Neighbouring Iſland *Moheila*, was hired in their Defence, and prevailed with to take on Board ſeveral of their Men to aſſiſt in the Conqueſt of their Enemies; and ſome hundreds of Dollars were rais'd by a Contribution, and given as an Encouragement and Reward to the Undertaking. But the *Danes* vanquiſht their Expectations, inſtead of conquering their Enemies; and inſtead of putting them to flight, fled themſelves with both their Men and Money, ſo that to this Day they were never heard of. Theſe Cheats and groſs Impoſtures fix that Infamy upon Chriſtianity, which it rigidly diſclaims, and make it look like a very formidable Profeſſion to the Native Simplicity of theſe People, whoſe pliable Tempers would readily prompt them to its Entertainment, were they not debarred by an Invincible Antipathy to ſuch Injurious Tranſactions.

An inſtance of Villany in the Danes.

A Reaſon why Chriſtianity prevails not.

The Buildings of their Country Villages are ſlight and without Ornament, but *Kings Town* and *Queens Town*, which are the Capital upon the Iſland, have ſome Structures more poliſht, and

The Towns and Buildings.

made ſtrong by Stone-Walls and Timber Roofs. The former is the uſual Reſidence of their Kings, where they keep their Court, at 25 Miles diſtance from the Harbour. The Inhabitants of this place enjoy ſome peculiar Privileges above the reſt of the Natives of the Iſland, becauſe of their being ſeated ſo near the Royal Palace, which defends them from thoſe Injuries to which thoſe that dwell at a Diſtance are ſometimes expoſed.

The King Arbitrary. They are all of them induſtrious in concealing their Wealth from the notice of their Prince, whoſe Avarice and Injuſtice cauſe all their Goods and Eſtates to be ſeiſed to his own proper Uſe, when they die; whereby many times the Widow and Children are reduced to the loweſt ſtate of Miſery, when once the Natural Death of the Husband has made the King Heir to his Wealth and Fortune. Which is an Oppreſſion very unjuſtifiable even among the Mahometan Princes, and thoſe Arbitrary Governours of the Eaſt; but could never be bore with any Patience, by a People ſecur'd in their Eſtates by the ſame Laws with thoſe which

which confirm that of their Prince, and who like us are freed from all Royal Violences, by a tame Reſignation of our Poſſeſſions.

In *Queens Town*, which is a Maritime Village, many of their fineſt Houſes ſtand uninhabited, almoſt half of them, becauſe ſome of the People were formerly killed in them by the Iſlanders of *Moheila*, and their Bloodſhed polluted the Habitation. The Death of the Maſter and Miſtreſs, and one or two more of the Family, does the ſame; as if they miſtruſted, that upon the Deſtruction of the Root, the Natural Branches would, without a Tranſplantation, wither and decay. And the Death of any Perſon whatſoever ſo far defiles the Purity of the Dwelling, that it hinders the Dreſſing of any Meat there for the next Month or two ſucceeding.

The Cauſes that many Houſes ſtand uninhabited.

The Coco-nut, upon which the generality feed, ſupplies them not only with Meat, but Drink, and ſerves inſtead of a Cup to drink out of; and, with the Tree upon which it grows, is ſo variouſly ſerviceable to Navigation, that a Ship may both be built, and rigg'd,

The great uſefulneſs of the Co-co-Tree.

rigg'd, and victuall'd, and freighted by them. A little Rice and this Nut together, without any other Food, do generally allay the Hunger of the Common People.

Large Entertainments. The Entertainments prepar'd by the King, and thoſe of the beſt Note, are very large and hoſpitable, at which a whole Town will be at one time treated, and all the Inhabitants invited as Gueſts. At theſe Feaſts the Increaſe of the Iſland is ſerv'd up in Plenty, but eat with Moderation, and without much ſtudied Niceneſs in the Preparation; boil'd Meat and Rice do generally cover all their Tables.

Strong Drink forbidden. Strong Drink is not ſo much their Averſion, as Reſtraint, being kept from it by their Obedience to the Mahometan Law, contrary to their eager Deſires. Yet here, as in places more Oriental, they warm their Spirits by the ſmoaking of Tobacco; and Beetle-nut and Chinam are very rarely out of their Mouths. *Beetle-nut.* Beetle-nut fortifies the Stomach, and comforts the Brain; it preſerves the Teeth, and cures or prevents a tainted Breath. The Beetle-nut reſembles a Nutmeg, and is ſhaved into

into thin pieces. Chinam is Lime made of Cockle-ſhells, or Lime-ſtone; and Pawn is the Leaf of a Tree, wherein the other two are wrapped up. Theſe they take and chaw between their Teeth, till they ſqueeze out their Moiſture, which is ſpit upon the Ground. Upon this two effects follow. Firſt, It leaveth a red Tincture upon the Teeth and Lips, which is eſteem'd with them very Ornamental; and then it chears and heats their Spirits, even almoſt to the Intoxication of ſuch as are unaccuſtom'd to it. Thus they commute for the uſe of our prohibited Wines. The Rheum which is hereby raiſed in the Mouth, is ſpit generally into a Hole in the Room, deſign'd for that purpoſe, which ſerves inſtead of a Pigdan, or Spitting-pot. The Floor where the Prince entertain'd us was ſo uneven and full of theſe Holes, as if the whole Room had been contriv'd for that purpoſe.

Chinam.

Pawn.

In the middle of *Queens-Town* is a Moſque daily frequented by the People, into which we were admitted with this neceſſary Reſpect of putting off our Shoes upon the entrance into it.

The Moſque.

But

But this was an Inſtance of Civility rarely allowed us Infidels by the Mahometans. Near the Porch of the Moſque is a Draw-well for the waſhing the Hands, Face, and Feet, of all that enter, or come out of it. They take Care to preſerve it neat and clean, with Mats ſpread upon the Floor for the Convenience of ſuch Men as pray, for the Women are not much concern'd to frequent it. In repeating their private Prayers they make uſe of Beads, as the Romaniſts do, and commonly with the ſame neglect, intermixing their Secular Conference with the handling of them.

The Women married young. The Women are Courted ſometimes at Seven or Eight Years old, and married when they come to Maturity, which is about Eleven or Twelve in theſe warmer Countreys; at which time they prepare a publick Feaſt for the ſpace of Seven Days, as they do at their Funerals, and entertain all that are pleas'd to come.

The Condition of married Women. The Woman contributes to the Maintenance and Support of her Husband, and upon ſome Occaſions can leave him. They are kept ſecluded from

from the Society of Strangers, and that freedom of gadding abroad; which they ſo eagerly deſire, which they ſometimes unlawfully venture upon, to the hazard of their Lives upon Diſcovery. The Orientals are all of them generally jealous, and very circumſpect about their Wives; and ſeldom fail of puniſhing their Infidelity, if it come to light. And particularly, the Laws of *Tunquin* are very ſevere againſt Adultereſſes, who upon Conviction are caſt to an Elephant bred up for that purpoſe, who toſſeth them in the Air with his Trunk as long as he finds any Life in them. And thus in *Japan* Adultery is puniſhed in the Women only; tho' Deflowring of Virgins, Coinage of falſe Money, and ſome other Vices, are puniſhed as well in their Relations, as in the Perſons of the Criminals.

A ſevere Law againſt Adultereſſes at Tunquin, and at Japan.

They make great Lamentations at the Death of their Friends, for whoſe Sepulture they have no particular places ſet apart, but lay them often any where in the Fields. Their Mourning Apparel is plain and ſimple, and of inconſiderable Expence, made up of a few Leaves of Trees, tied about the middle,

The Burial and mourning Apparel.

middle, in faſhion of a Hanging Fringe. Which is as ſtrange in its kind, as the Colour is to us at *Tunquin*, where the new King and all the Princes of the Blood mourn in Robes of White Sattin, inſtead of the Dark Colours uſed in *Europe*.

The time of naming their Children. Seven Months after the Birth they name their Children, at which time is a publick Feaſt celebrated for their Friends. If the Child chance to die before that time, they are perſwaded of the Efficacy of their Prayers in contributing to its future Felicity.

The Devil's frequent appearing. Their Idea's of Religion are very dark and ſuperſtitious, increas'd in them by the conſtant Apprehenſions of the Devil's frequent appearance among them. They give him here the Name of *Gregory*, and affirm, that they often meet him in the High-ways, and in the Streets, and in the Evenings eſpecially, by the Water-ſide. The Dread of him confines them to their Houſes when it thunders, for then they ſay *Gregory* is abroad, and no Mortal dare ſtir out of his Dwelling. As the City of *London* had a Cuſtom of burning the Pope every Year, ſo here they commonly

The burning of the Devil.

burn

burn the Devil. At an appointed time of the Year all the Dirt of the Country thereabouts is laid in an Heap upon a Black Rock, lying between *Queens-Town* and the Harbour, which by the Neighbourhood is put into a Flame till all be conſumed. But the malicious Spirit returns this Affront in a very ſpightful manner; and for the imaginary Injury done to him, inflicts a real and grievous Puniſhment on them, by the private Stealth of one of their Children every Year, which is yearly wanting upon the Iſland, againſt all their Vigilance and Care, which with melancholy Countenances they often confirmed to us. *A particular Act of Malice in the Devil.*

Many of the Natives affect a Familiarity with this Evil Spirit, are addicted to the Invocation of him, by their Skill in Negromancy; and have often recourſe to him upon any Emergencies of Conſequence; the obſequious Devil never failing of being their Oracle, when once the Ceremony of Invocation is over. By Advice from him they aſſur'd us of ſome *Engliſh* and *French* Ships which would ſoon be in the Harbour, and accordingly happen'd. For the *Negromancy practiſed*

the *Herbert*, an Engliſh Merchant-man belonging to the *Eaſt-India* Company, was in a ſhort time after our Departure ſet upon in this Road by three or four *French* Ships, and after a vigorous Reſiſtance off their united Force, was unfortunately blown up, when ſhe was almoſt ready to give them Chace. However we, by a careful Providence that preſerv'd us, left this Iſland before this Danger, and on *May* the 29th, 1690. fortunately arriv'd at the Iſland of *Bombay*, which is unqueſtionably one of the moſt convenient Harbours in the *Indies*.

THE

THE ISLAND OF BOMBAY.

THIS Iſland has its Denomination from the Harbour, which allows the ſafeſt Rideing for Ships of any in theſe parts, and was originally called *Boon Bay*, *i. e.* in the *Portugueſe* Language, a Good Bay or Harbour. By *Ptolomy* it was deſcrib'd under the Name of *Milizigeris*. And before it fell into the Hands of the *Engliſh*, was under the Dominion of *Portugal*, from whence it was tranſlated to the Crown of *England*, upon the Marriage of the *Infanta* of *Portugal* to King *Charles* the Second, *An.* 1662. And is now put into the Poſſeſſion of the *Eaſt-India* Company, for the convenience of their Ships and Traffick.

The occaſion of the Name of this Iſland.

It belongs to the Crown of England; and is now poſſeſs'd by the Eaſt-India Company.

Before we eſpyed the Main of *India*,

Snakes ſeen at Sea, a token of the nearneſs of Land.

ſeveral Snakes of different ſizes came ſwimming round our Ship near the ſurface of the Water, by which we knew we were not far from Land, becauſe they are never ſeen at any great diſtance from the ſhore; they were waſhed from it, I preſume, by the violence of the Rains in the times of the *Muſſouns*, which I ſhall afterwards deſcribe. This was ſeconded by another ſign of our approaching the Land, *viz.* by a multitude of Locuſts, which came flying upon our Maſts and Yards, when we were diſtant from it Thirty Leagues, as we found by our Computation afterwards. They were above two Inches in length, and their reaching us at that diſtance from the Shore, argued their great ſtrength of Wing to flie to us ſo very far; by which they mounted aloft, after they had reſted themſelves a while, and took their Flight directly upwards. While I was at *Suratt*, the Preſident and ſome more of us obſerv'd for ſeveral ſucceeding Nights, an Infinite number of theſe Creatures Flying over our Heads for ſeveral hours together, in ſuch numerous Armies and vaſt Bodies, that

Locuſts lighting upon our Ship at Sea.

that they caſt a Cloud over the Moon, tho' it then was at the Full. They directed their Courſe towards the *South*, but ſome of them called by the way, and lighted upon a Field of Corn near the City of *Surátt*, and in one Nights time devour'd it all. The Poor Husbandman bewailed his Loſs to the Governour of the City, who was invited forth as a Spectator of the ſudden devaſtation, that he might be more ſenſibly moved to repair the Damage, and relieve the Man.

A Field of Corn devoured by a multitude of Locuſts.

It was juſt the Seaſon of the *Muſſouns* when we fell upon the Coaſt of *India*, which generally is extreme dangerous, becauſe they break out for the moſt part in ſuch Thunder and Rains, and impetuous Winds, that if the Ships are not laid up and in Harbour before that time, they incur the hazad of being loſt. This made our Commander wiſh himſelf an hundred Leagues from Land, tho' we were then in ſight of it; becauſe that all his Care and Skill had ſcarce ſecur'd him from being driven by the Violence of the Storm upon a Lee-Shoar, by which he ſaw he muſt inevitably periſh. But in 24 Hours ſpace

The Ship in danger'd by the Muſſouns.

the Danger was well ſpent, and the joy of our Safety commenc'd about the ſame time that the fear of our Ship-wrack did begin, according to the Maxim and Obſervation among Mariners, *That a Tempeſt ceaſes about the ſame time generally that it does ariſe.* And becauſe I am fallen upon this Subject, I ſhall, before I enter any farther upon *Bombay*, give a brief Account of the Nature of theſe *Muſſouns* in *India*.

An Obſervation of Sea-men.

A Deſcription of the Muſſouns.

This is the only proper Seaſon of the Year for Rain, which falls here with ſuch violence, and on all the Coaſts of *Malabar*, that it hinders all Navigation, and puts a general ſtop to all Journeys by Land: For during this time, all the Land Carriages ceaſe, and all the Ships both *European* and *Indian* are laid up in Harbour: It continues in theſe parts for the ſpace of three or four Months, from the latter end of *May*, 'till the middle of *September*; but in *June* and *July* do fall the moſt plentiful Showers, and that ſometimes without intermiſſion, for ten or fifteen days together, intercepting the appearance of either Sun or Star all that while. The whole Hemiſphere then is moſt ſullenly

The time of its Continuance.

Its Violence.

ſullenly Dark, and the Sky over-caſt with the thickeſt weighty Clouds, ſo that the Earth ſeems rather incloſed within a huge Ocean of Water, than only a few watry Clouds, whoſe black and lowring Aſpect is ſo very melancholy, that it gives the faireſt repreſentation imaginable of the terrours of a ſecond univerſal Deluge. Sometimes in Three or Four Hours time, ſuch Showers fall from theſe full Clouds, that the Currents run along the Streets, ſwelled to that height, that they are ſcare fordable on Horſe-back. After this Exceſs in *July* the Showers gradually decreaſe, the Horizon clears up like the firſt dawning of the Day, 'till at length the Heavens are all over Bright, and the benighted Sun diſplays his vigour and baniſh'd Rays again. Then do the *Bannians* endeavour to appeaſe the incenſed Ocean by Offerings to its inraged Waves, and in great plenty throw their gilded Co-co-nuts into the Sea to pacifie its ſtorms and Fury, and render it peaceable and calm. And after theſe Ceremonious Oblations are paſt, the Oraculous *Bramins* declare ſafety to the

The Bannians *Offerings to the Ocean to appeaſe it.*

Ships that will venture upon the Ocean, before which not one of them will offer to weigh an Anchor. The Young Boys are much delighted with this Custom, for whatever Coco-nuts are thrown into the Water, they immediately swim in and fetch them out,

Rains fall only at these times. The *Mussoons* are the only Season for watering of their Fields, their Meadows, and Arable Land. And for the preservation of this Element, wherever they sow their Rice, they endeavour to reduce the Ground to a Level, that nothing of this Heavenly Moisture may be lost.

The foulest Weather when the Sun is nearest. The Sun's approach to the Natives of *Europe* promiseth them the fairest Weather, and here the fowlest. The reason of which is his Vertical Exaltation, which with great violence Exhales the Vapours of the Earth, and returns them as plentifully again. Therefore both under the *Æquator* and the *Tropick*, when the Sun has been in the *Zenith*, I have perceiv'd the Air has been more temperate, and the Weather cooler, than at ten or twelve Degrees distance from it: And that abundant moisture which is always power-

powerfully drawn up, near the *Æquator*, from which the Sun is never very far diſtant, abates that ſcorching Heat of his Influence, which otherwiſe would be ſcarce tolerable to either Animal or Plant. And therefore in the middle of *May*, before the *Southerly* Winds ſet in, which bring the Rains along with them, the Air at *Surat* is ſo very dry, that it licks up the Moiſture in the Pen, before we are able to write it out; and ſo intenſly Hot, eſpecially about 3 in the Afternoon, that we cannot well endure the ſtanding for any long time upon the Graſs, where the Sun's Beams have their full force. This cauſes our ſprinkling the Floors of our Chambers frequently with Water, to create a kind of *Freſco* in them, during this Seaſon, and makes us Employ our Peons in Fanning of us with Murchals made of Peacocks Feathers, four or five Foot long, in the time of our Entertainments, and when we take our Repoſe.

Ink dried up in the Pen by the Heat.

The Floors commonly ſprinkled with Water.

Murchals.

Now, as in other Countries, the periods of the variety of Weather are uncertain, the Fair and Foul ſucceeding

one another with great variety and alteration; and as in *India* they have ſtated and fixt times without any doubtful viciſſitudes; ſo likewiſe even there they do not obſerve throughout all places the ſame Months. For upon the *Eaſt* ſide of Cape *Comorin*, on the Coaſt of *Coromondel*, from *April* to *September* the Weather is Fair, and in the other Months is the Winter-like Weather; whereas on the Coaſt of *Malabar*, which lies to the *Weſt*, the Fair Weather begins in *September* and ends in *May*. So that in paſſing over-land from one Coaſt to the other, the Travellers, who are unacquainted with it, are at a ſtand to find two different Seaſons of Winter and Summer in 20 or 30 Leagues diſtance. The Rains likewiſe come from different Quarters in theſe different Regions; ſome from the *South*, ſome from the *Weſt*, and ſome from the *Eaſt*. And at the *Maldive* Iſlands, which are reckoned 12 Thouſand, the Rains follow the Courſe of the Waters from the *Weſt*, which are carried by an impetuous Current for ſix Months together towards the *Eaſt*, that is, from *April* to *September*;

The time of the Muſſouns different in ſome places.

The Muſſouns ariſe from ſeveral quarters.

September; the other ſix Months are Hot and Calm, with the Winds ſetled from the *Eaſt*.

The *Muſſouns* are rude and Boiſterous in their departure, as well as at their coming in, which two Seaſons are call'd the *Elephant* in *India*, and juſt before their breaking up, take their farewell for the moſt part in very ruggid huffing weather. As if they were conſtrain'd to force their Entrance, and Combat the fair Seaſons, before they could make way for their admittance; and were likewiſe reſolv'd to try their utmoſt effort, ſooner than tamely reſign their Empire, and quit the Coaſt. For Nature muſt needs be under great Conflicts and diſorder, by ſuch a ſuddain Change from an uninterrupted Sun-ſhine to ſuch conſtant Rains. *The Stormy Seaſons of the* Muſſouns.

When once the *Muſſouns* are paſt, the other Months are under the ſereneſt influence of the Heavens, without one Fertile Cloud for ſeveral ſucceeding Months viſible in the whole Firmament, but the chearful Sun, from ſix to ſix, is never veil'd with gloomy Meteors, or Eclipſed with dark and Melancholy Exhalations from *India wants Rain for 8 or 9 Months.*

from the Earth: But all the Animal Generations bask themſelves in his warm Rays, without any fear of Rain, or Tempeſts, or chilly nipping Weather. And now the Vegetable Race below, Trees and Corn, Flowers and Herbs grace the World with infinite variety of delightful Forms, and pleaſant Colours, being refreſh'd by Nature's Seminal Juice, the plentiful Showers that deſcended in the time of the *Muſſouns*: Wherein ſeveral Trees, by quenching their Thirſt with ſuch a large Draught at that Seaſon, maintain a flouriſhing Verdure all the Year round. And what is more remarkable, ſome of thoſe Trees will yield each Night a Quart of *Tary* or *Toddy*, tho it be at eight Months diſtance from the falling of the Rains; the greedy Soil imbibed at that time ſuch a quantity of this pure Liquor when it fell upon the Earth. This gives *India* the lovely Aſpect of thoſe Bleſſed Seats, which are ſweetly deſcribed by the Poet,

Green Trees all the Year round, and full of Moiſture.

Quas neque concutiunt venti, neque nubila nimbis

Aſper-

Aſpergunt, neque nix acri concreta Pruina
Cana cadens violat, ſemperque innubilus Æther
Contegit, & late diffuſo lumine ridet.

But at *Bombay*, *September* and *October*, those two Months which immediately follow the Rains, are very pernicious to the Health of the *Europeans*; in which two Moons more of them die, than generally in all the Year beſides. For the exceſs of earthy Vapours after the Rains ferment the Air, and raiſe therein ſuch a ſultry Heat, that ſcarce any is able to withſtand that Feveriſh Effect it has upon their Spirits, nor recover themſelves from thoſe Fevers and Fluxes into which it caſts them. And this the *Indians* remark concerning the exceſſive Heats at this time, that they ſay, *'Tis* September*'s Sun which cauſeth the black Liſt upon the* Antilope*'s Back.*

September and October unhealthful Months at Bombay.

An Obſervation of the Indians.

Thus I leave this Deſcription of the Seaſon and Nature of the *Muſſouns*, and return to *Bombay*, which is only a ſmall Iſland, ſituate in about Nineteen Degrees of North Latitude, not eminent for any thing ſo much as its Fort and Harbour.

They

Plenty of Coco-nuts, but not of Cattle.

They have here abundance of Coco-nuts, which bring ſome Advantage to the Owners, but very little either of Corn or Cattle, but what is imported from the adjacent Country; and theſe not in great Plenty, nor of very good Growth. A Sheep or two from *Suratt* is an acceptable Preſent to the beſt Man upon the Iſland. And the Unhealthfulneſs of the Water bears a juſt Proportion to the Scarcity and Meanneſs of the Diet, and both of them together with a bad Air, make a ſudden end of many a poor Sailer and Souldier, who pay their Lives for hopes of a Livelihood. Indeed, whether it be that the Air ſtagnates, for the Land towards the Fort lies very low, or the ſtinking of the Fiſh which was uſed to be applied to the Roots of the Trees, inſtead of Dung; or whatever other Cauſe it is which renders it ſo very unhealthful, 'tis certainly a mortal Enemy to the Lives of the *Europeans*. And as the Ancients gave the Epithet of *Fortunate* to ſome Iſlands in the Weſt, becauſe of their Delightfulneſs and Health; ſo the Modern may, in oppoſition to them, denominate this the *Unfortunate*

An unhealthful Air.

one

one in the Eaſt, becauſe of the Antipathy it bears to thoſe two Qualities.

We arrived here (as I hinted before) at the beginning of the Rains, and buried of the Twenty Four Paſſengers which we brought with us, above Twenty, before they were ended; and of our own Ship's Company above Fifteen: And had we ſtay'd till the end of the next Month, *October*, the reſt would have undergone a very hazardous Fate, which by a kind Providence ordering our Ship for *Suratt*'s River-mouth, was comfortably avoided. A fortunate Eſcape indeed! becauſe neither the Commander, nor my ſelf, were in any Hopes of ſurviving many Days: neither Temperance, the moſt Sovereign Medicine, nor the ſafeſt Preſcriptions in the Phyſical Art, could reſtore the Weakneſs of our languiſhing decay'd Natures. And that which thoroughly confirm'd to us the unhealthfulneſs of the place we had lately looſed from, was the ſudden Deſertion of our Diſeaſes, and return of Health, before half the Voyage to *Suratt* was finiſht: In the middle of which Paſſage we manifeſtly perceiv'd in our Bodies as evident

Above 35 buried out of the Ship in leſs than 4 months.

The healthfulneſs of a good Air.

evident an alteration and change of Air for the beſt, as our Palates could diſtinguiſh betwixt the Taſte of Wine, and that of Water.

An Invitation for the Author to ſtay here. The Deputy-Governour, Mr. *George Cook*, a pleaſant and obliging Gentleman, ſollicited me upon the account of my Function to reſide with him upon *Bombay*, and invited me with all the Propoſals of a frank and generous Civility, to wave my Voyage, and continue with him there, becauſe they were then deſtitute of a Miniſter. And indeed the Deference I bore to ſuch kind Expreſſions, and to the Duty of my Calling, were invincible Arguments for my Stay, had I not been ſatisfied of the immediate infallible ſad Fate I was under, like that of my Predeceſſors; one of whom was interred a Fortnight before this time, and three or four more had been buried the preceding Years. Which common Fatality has created a Proverb among the *Engliſh* there, that *Two Muſſouns are the Age of a Man.* This is much lamented by the *Eaſt-India* Company, and puts them upon great Expences for ſupplying the Iſland with freſh Men, in the room of

An Engliſh Proverb at Bombay.

thoſe

thoſe that are taken away, and providing able Surgeons, furniſh'd with Drugs and Cheſts from *Europe*, to take care of the Infirmaries, and all that are ſick.

The great wickedneſs that reigned upon the Iſland.

But there ſeldom happens any great Defect in the Natural World, without ſome preceding in the Moral; and the Springs of our Miſeries and Misfortunes riſe higher than meerly from Second Cauſes. For I cannot without Horror mention to what a Pitch all vicious Enormities were grown in this place, when the Infection was moſt outragious; nor can I but think that the Divine Juſtice interpoſed, and forwarded theſe fatal Infelicities, which are not wholy imputable to an impure Contagion of the Air, or the groſs Infection of the Elements. Theſe were made uſe of as Fatal Inſtruments of the direful Exciſion, but the true Cauſe of the Malady lay deeper. Their Principles of Action, and the conſequent evil Practices of the *Engliſh* forwarded their Miſeries, and contributed to fill the Air with thoſe peſtilential Vapours that ſeized their Vitals, and ſpeeded their haſty paſſage to the other World.

Luxury,

Luxury, Immodeſty, and a proſtitute Diſſolution of Manners, found ſtill new Matter to work upon. Wickedneſs was ſtill upon the Improvement, and grew to ſuch a Perfection, that no Vice was ſo deteſtable as not to be extremely vicious; whereby Satan obtain'd a more Deſpotick Authority in the Hearts of the Chriſtians, than he did among the Gentiles in the Pageantry of Heathen Worſhip. And when the Seeds of Avarice and Prophaneneſs, of Envy and Injuſtice, and a thouſand other black Infernal Vices grew up and flouriſh'd, and were made the Ambition of every Individual; we need not then admire, if the pure Luminaries of Heaven ſhould ſet themſelves againſt their Impieties, and dart their mortal Poyſons on the Earth; if the Planets ſhould wiſely ſhed their venomous Aſpects upon profligate Men, and thereby in Vengeance produce the mortal Fruits of Death.

Vermin and Venomous Creatures very large.

The prodigious growth of Vermin, and of venomous Creatures, at the time of the *Muſſouns*, do abundantly likewiſe demonſtrate the malignant Corruption of the Air, and the natural Cauſe

Cauſe of its direful Effects upon the *Europeans*. For Spiders here increaſe their Bulk to the largeneſs of a Man's Thumb, and Toads are not of a much leſs ſize than a ſmall Duck; whereby 'tis eaſily ſeen by theſe venomous Creatures, what encouragement theſe infectious and peſtilential Qualities meet with in this place, and under what a contagious Influence all the Inhabitants muſt conſequently be ſeated. This induc'd a Gentleman one time in the Governours and my Company, and ſome other Perſons of Note, to affirm, that he believ'd it rain'd Frogs; becauſe he eſpied upon his Hat ſmall Frogs, about the bigneſs of the end of one's Finger, when he was at a great diſtance from any Houſe or Covering, from whence they might drop.

Wounds hardly cured.

All Wounds and Contuſions in the Fleſh are likewiſe very rarely healed here; and if they are, 'tis with Difficulty and extraordinary Care; they happen generally to be very dangerous, and the Cure admits of more Delays and Hazards in the healing, than what is uſual in other parts. But the Corruption of the Air has a more viſible

and immediate Effect upon young *Engliſh* Infants, whoſe tender Spirits are leſs able to reſiſt its Impreſſions; ſo that not one of twenty of them live to any Maturity, or even beyond their Infant days. Were it otherwiſe, the Iſland might in time be peopled with the *Europeans* tranſmitted thither, as the Weſtern Iſlands are, which belong to the Crown of *England:* For the Company allow Marriage to their Factors, and Liberty to young Women to paſs thither to gain Husbands, and raiſe their Fortunes. But ſo very few of their Children live, and of thoſe that do, ſo many of them are ſent for *England*, that freſh Colonies from thence are very neceſſary for ſupporting the Government and Affairs of the Iſland. A Modiſh Garb and Mien is all that is expected from any Women that paſs thither, who are many times match'd to the chief Merchants upon the place, and advance thereby their Conditions to a very happy pitch. And conſidering what trouble attends the Paſſage, eſpecially of Women, conſidering the Hazard, as well as length of the Voyage, with ſome other Caſualties

Infants ſeldom live here.

The Factors in India are permitted to marry Engliſh Women ſent thither.

alties that ſometimes happen on Board, a modeſt Woman may very well expect, without any great Stock of Honour or Wealth, a Husband of Repute and Riches there, after ſhe has run all this Danger and Trouble for him. And indeed the fond Indulgence of the Husbands, as well their Wealth, is another valuable Recompenſe to Women for the Toil and Trouble of the Voyage. *The Engliſh Husbands in India very kind.*

The Iſland lies in about Nineteen Degrees North, in which is a Fort, which is the Defence of it, flanked and Lined according to the Rules of Art, and ſecured with many Pieces of Ordinance, which command the Harbour and the parts adjoining. In this one of the Companies Factors always reſides, who is appointed Governour to inſpect and manage the Affairs of the Iſland; and who is veſted with an Authority in Civil as well as Military Matters, to ſee that the ſeveral Companies of Soldiers which are here, as well as Factors and Merchants, attend their various Stations, and their reſpective Charge. *The Fort.* *The Governour.*

The Iſland is likewiſe beautified with ſeveral elegant Dwellings of the *Engliſh*, and neat Apartments of the *Portugueſe*, to whom is permitted the free Exerciſe of their Religion, and the Liberty of erecting publick Chappels of Devotion; which as yet the *Engliſh* have not attain'd to, becauſe the War with the *Mogul* interrupts the finiſhing of a ſtately Structure which was going on for their publick Church. For want of this a particular Room is ſet apart in the Fort for Publick Service twice a day, at which all are enjoyn'd to be preſent; and for performance of which, and other Sacred Offices, a Salary of an 100 *l.* annually, beſides the convenience of Diet and Lodging, is allowed to the Miniſter by the Company.

Liberty of Religion.

Publick Prayers twice a day.

The Gentiles too, as well as Chriſtians, are permitted the Freedom of their Religion, and conniv'd at in their Heathen Worſhip. I accidentally once entred into one of the Gentiles Chappels, but durſt not ſtay for fear of diſturbing the *Bramin* with the Viſit. The ſmallneſs of it would ſcarce admit of above Nine or Ten to enter in-

A ſmall Pagode.

to

to it. At the remoteſt part of it was placed the Pagod upon the ground, which was only a Face form'd of Tin, with a broad flat Noſe, and Eyes larger than a Crown Piece. On the right ſide of this Image hung a ſmall Purſe for the Peoples Oblations; on the left, very near it, lay ſome burnt Rice, which the Bramin had ſacrificed; and at the entrance of the Door ſtood a Trumpet, which ſounded all the while he was a ſacrificing.

The War with the Mogul.

The Iſland by the War with the *Mogul* was much Depopulated and Impoveriſhed, both by deſtroying the *Engliſh* Inhabitants, and waſting the Fruit of the ground, eſpecially of the Coco-Trees, whoſe Nuts are the ſtaple Income upon it. And whatever the Original of this unhappy War was in other places, or upon what other Grounds ſoever it was commenced here, the *Engliſh* had ſome juſt Cauſe of murmuring and Complaint, from the Treatment they had from the *Mogul*'s Officers at *Suratt*, very different from what they might in Reaſon and Equity expect. For at the firſt ſettling a Factory there, it was agreed upon

The Severity of the Mogul's Officers to the Engliſh at Suratt.

between the great *Mogul* and our Preſident, to have a permiſſion of free Trade for Two and an half *per Cent.* for all Goods Imported or Exported; which were without any Reaſon arbitrarily advanced to Four *per Cent.* beyond the Bounds of the firſt Agreement. And upon this very occaſion the late Honourable Preſident *Bartholomew Harris* has urged to me often this Caſe, that he thought it no Injuſtice to evade the payment of as much Cuſtoms for the *Engliſh* Goods, as they were injur'd in them above two and an half *per Cent.* by the *Mogul.* But this was not the only Severity the *Engliſh* were, and ſtill are treated with; but before the Eruption of this laſt War, the very Plate Gold Buttons which the chief Factors wore upon their Cloaths, were demanded to be paid Cuſtom for, as often as they croſs'd the River of *Suratt.* This, to the Purſer Marine particularly, was inſufferable, whoſe Employment engages him frequently at *Sualy*, to which he muſt always paſs the River; inaſmuch as in a ſhort time the very Intrinſick Value of his Gold Buttons would be ſpent in Cuſtom.

Another inſtance of their Severity.

And

And we are all ſenſible how hard theſe violent Deſpotick Proceedings bear upon *Engliſh* Spirits, totally unaccuſtom'd to ſuch Servility, and bleſs'd with ſuch Paternal Conſtitutions, as appoint the meaneſt Subject Abſolute Monarch of his petty Free-hold, exempt from all Impoſitions, but what are voted by the Aſſembly of the whole Kingdom, in its Repreſentatives.

The Siddy landing upon Bombay.

Theſe, with other things, made a Rupture; and after ſome ſmall Diſputes at Sea, at which the *Indians* are never vigorous, the *Mogul* attempts the ſending a Land-Army upon *Bombay*, whoſe *Siddy* or General having receiv'd Intelligence of Sir *John Wyburn*'s Death, who was Governour of *Bombay*, and a Man bred to War, immediately prepares to land his Men upon the Iſland, and ſtorm the Fort, and totally rout the *Engliſh* upon it. For now the *Siddy* expected great Succeſs in his Attempts, becauſe he challeng'd our General at that Weapon, in which he knew he was not skilled. Sir *John Child*, who was bred a Merchant, and created Baronet by the King, and appointed General of the *Engliſh* Forces

Sir John Child unfit for a General.

in *India* by the Company, was, he knew, a General, but no Souldier; and better skilled at his Pen, than his Sword; and more expert at casting an Account, than in martialling and conducting an Army. And accordingly, his neglect of fortifying the Island till the *Siddy* was upon it, tho the Company had frequently requir'd it from him, and his vain Expressions, *That he would bring the* Mogul *to consent to his Proposals of Peace, and blow the* Siddy *off the Island, if he ever came upon it*; were all inconsistent Frailties with his station, whose Province and Employment would have looked with a better Character, had he foreseen the Danger to which the Island was exposed, and timely applied his Prevention. But the Merchant was unfit for that great Post, and grew unweildy with too much Honour. The *Siddy* therefore in the Year 1688. landed with an Army of Twenty Five Thousand Men, to encounter which the General commanded only Twenty Five Hundred; so that the Enemy was just Ten to One. Notwithstanding which Odds the *English* kept them warmly in Play, and for all that Disadvantage, repuls'd them with such

His neglecting to fortifie the Island.

The Siddy was Ten to One.

The English Valour.

ſuch Vigour, that for ſome Months they were unable to approach the Fort, though they landed not very far from it. The *Engliſh* were bouyed up with a ſtrong Opinion of their own Valour, and of the *Indians* Puſillanimity, which carried them on to ſuch bold Adventures, that they promiſed themſelves Victory in the moſt dubious Engagements; and had they not been betray'd by Renegades, who diſcover'd their Weakneſs, and ſmallneſs of their Numbers, might have hoped to have repelled that numerous Hoſt, with that weak Force they had to reſiſt them. But the Enemy being taught the Art of mineing, and ſheltering themſelves in their Trenches and Basket-works, (which they learnt from the Deſerters) came at length ſo near, that they Bombarded our Fort with maſſie Stones inſtead of Iron Bullets, whilſt our Shot from thence was ſcarce able to annoy them, they were ſo defended by the Moulds they had caſt up. Our Fort was well flanked with Baſtions, having the Sea on one ſide, and encompaſſed on the other with a broad and deep Ditch, and had mounted on all ſides

Large ſtones inſtead of Bullets.

ſides very large Guns: But the Decay of Powder and Ammunition, which the conſtant Firing had produced, and the *Mogul*'s Army cloſe inveſting of the Fort, made it adviſable in our General to think on a Peace, which was in a little time concluded upon; upon which the *Siddy* left the Iſland.

A Peace concluded.

The General's Death The General, before the Terms of Accommodation were agreed upon, dies; by a too deep Concern, as its preſum'd, for ſuffering the *Siddy* to invade the Iſland; and for fear that ſuch Propoſals in a Firmaun as might ſuit with the Honour of his Maſters the *Eaſt India* Company, might not be hearkned to by the *Mogul*. He was a quick and expert Merchant, and totally devoted to his Maſters Service: Tho' the Factors in *India* charge him with Partiality to his Relations, in advancing them to Stations above their ſtanding, to the Prejudice of thoſe who were their Seniors, and better qualified for ſuch Promotions. They accuſe him likewiſe of a penurious Temper, and injurioufly depriving them of the Comfort of *Europe* Liquors, which the Company's Bounty yearly beſtowed, that

His Skill in Merchandize.

Exclaim'd againſt by the Factors

that he might the better ingratiate with his Maſters for ſparing their Expences, though it were a Diminution both to their Credit and their Factors Health.

He amaſſed abundance of Wealth during his ſtay, which was more than Twenty Years in *India*; the leaſt Conjecture which is made of it is 100000 *l.* His Lady, whom he left behind him, who is fam'd for Piety, Charity, and an agreeable Behaviour, is ſince married to Mr. *George Weldon*, fit to ſucceed him in his Fortune and his Bed. He is a Gentleman well deſcended, of eaſie and obliging Converſe, extreme temperate and circumſpect, and manages the Affairs of the Iſland, wherein he now as Deputy-Governour preſides, with the univerſal Eſteem and Approbation of all upon it. The Wealth which the General's Lady and Children do poſſeſs, demonſtrates to what height of Fortune the Companies Servants may advance, when their Diligence and Fidelity engage the Bounty and Countenance of their Maſters to encourage them.

The General's Wealth.

The General's Lady married to Mr. Weldon.

I ſhall remark but one thing to entertain the Reader, and conclude this part of my Diſcourſe. As he whoſe Title is *moſt Chriſtian*, encouraged him who is its principal Adverſary to invade the Rights of Chriſtendom, ſo did Senior Padre *de Pandara*, the principal Jeſuite in an adjacent Iſland to *Bombay*, invite the *Siddy* to exterminate all the Proteſtants there. To facilitate which pious Deſign, he allowed the *Siddy*'s Army all the Revenues belonging to himſelf to aid and ſupport the Work that was to be carried on. But with this Proviſo, that when the *Engliſh* were beaten off, their Poſſeſſions, and of all the Churches belonging to the *Portugueſe*, ſhould be reſtor'd to him, for his own Benefit and Uſe. This *Padre* likewiſe, when the *Siddy* had invaded the Iſland, plentifully ſupplied his want of Proviſions, and with great Liberality took Care to have them ſeaſonably convey'd to him and his Army. But the *Siddy* being beaten off, theſe and ſuch other perfidious Actions have forfeited all the Right of the *Portugueſe* to thoſe Lands and Eſtates, which the Favour and Civility of the *Engliſh* allowed

The treacherous dealings of a Jeſuite with the Engliſh

lowed them to enjoy upon the Iſland; and therefore this *Padre* and his Aſſociates are more likely to ſuffer a diſſeizing of what they had, than the *Engliſh*, as they deſign'd. This breeds no ſmall Heat and Fury in the Breaſts of the turbulent Jeſuites, who upon this have rais'd ſome ſtrong Commotions; it has excited their Revenge, and makes them ſometimes threaten in a paſſionate Rage the retaking of their Lands by Force. Few Men can enjoy very peaceable Lives, who have any fair Poſſeſſions near the Convents of theſe men: For even in the *Indies* they have gain'd that Aſcendant over the Tempers and Eſtates of the People, that a pleaſant Seat, and a fruitful Plantation, can hardly eſcape their gaining: Which renders that Society a Burden inſupportable to all the reſt of that Religion, who are ſeated there. The Incomes of that Church, whereof this *Padre* is chief, ſhews in ſome meaſure their growing Wealth; for they are ſaid to amount to the value of a Pound of Gold a Day.

The Jeſuites growing Power in India.

THE

THE ISLAND OF *ELEPHANTA.*

The reaſon of the Name. AT three Leagues diſtance from *Bombay* is a ſmall Iſland called *Elephanta*, from the Statue of an *Elephant* cut in Stone, in equal proportions to one of thoſe Creatures in his full Growth. This Figure is placed in the middle of a Field, conſpicuous to any Paſſenger that enters upon that part of the Iſland. Here likewiſe are the juſt dimenſions of an Horſe Carved in Stone, ſo lively, with ſuch a Colour and Carriage, and the ſhape finiſht with that Exactneſs, that many have rather Fancyed it, at a diſtance, a living Animal, than only a bare Repreſentation. Theſe Figures have been

An Elephant and Horſe well Cut here.

The Deſign of the Figures.

Erected

Erected not barely for diſplaying the Statuary's Skill, or gratifying the Curioſity of the Sight, but by their admirable Workmanſhip were more likely deſign'd to win upon the Admiration, and thereby gain a kind of Religious Reſpect from ſuch Heathens as came near them.

A Famous Pagode deſcribed.

But that which adds the moſt Remarkable Character to this Iſland, is the fam'd *Pagode* at the top of it; ſo much ſpoke of by the *Portugueſe*, and at preſent admir'd by the preſent Queen Dowager, that ſhe cannot think any one has ſeen this part of *India*, who comes not Freighted home with ſome Account of it. A *Pagode* is the Heathens Temple, or a place Dedicated to the Worſhip of their Falſe Gods, and borrows its Name from the *Perſian* Word *Pout*, which ſignifies Idol; thence *Pout Gheda*, a Temple of Falſe Gods, and from thence, *Pagode*.

The Derivation of Pagode.

At the Aſcent of an High Hill upon this Iſland *Elephanta*, is therefore a very large *Indian Pagode*, cut out of the very Heart of a hard Rock, whoſe Dimenſions are about an Hundred and Twenty Foot Square, and in Height about

about Eighteen; beſides ſeveral Out-Rooms appertaining and adjoining to it. At ſixteen Foot diſtance from one another are ſixteen Pillars of Stone, Cut out with much Art and Ingenuity, whoſe Diameters are three Foot and an half, deſign'd as it were for the Support of this weighty Building, whoſe Roof is a lofty Broad Rock. Out of the ſides of this *Pagode*, thus Beautified with theſe lovely Columns and curious Arches, are Figures of Forty or Fifty Men, each of them Twelve or Fifteen Foot High, in juſt and exact Symetry, according to the Dimenſions of their various Statures. Of theſe Gigantick Figures, ſome had ſix Arms, and others three Heads, and others of ſuch vaſt Monſtroſity, that their very Fingers were larger than an ordinary Man's Leg. Upon ſome of their Heads were Ornamental Crowns, neat and Artificially wrought, whilſt others near them held Scepters in their Hands, and above the Heads of others are multitudes of little People repreſented in a poſture of Devotion; ſome I obſerv'd leaning upon Women, and others upon the Head of a Cow, an Animal

Variety of ſtrange Figures.

Animal moſt venerable in *India*. Here are ſome taking an Amiable Charming Lady by the Chin, and there the horrid Proſpect of others hewing in pieces little Children; and generally above the Heads of all, are abundance of diminutive Folk hovering in the Air, repreſented with chearful Aſpects, and in lively Figures. This variety of pleaſant and monſtrous Images, I lookt upon as no other than the ſeveral Objects of the Gentiles Worſhip, as each Adorer's Fancy led him to his ſeveral God, either of Terror or Delight.

The Heathens Fancy concerning Giants.

There is nothing of Beauty in the Frontiſpiece of this *Pagode*, or of Ornament at the Entrance into it. The Figures of theſe Gigantick Men, to which the Heathen have paid a profound Veneration, and Reverenc'd as Heroes or Demi-Gods formerly, (for this Iſland is at preſent in the Poſſeſſion of the *Potugueſe*) are the repreſentation of the firſt Race of Mortals, which, according to the Account of their Chronicles, were all Gyants, but dwindled by degrees into leſſer proportions, and at length, thro' the degeneracy of

Manners, which cauſed an Univerſal decay of Humane Nature, they ſhrunk into theſe ſmall proportions in which they appear now in the World. So that the preſent ſmallneſs of our Stature, according to them, derives its declenſion and Decay from the Exceſs of Vice, and the ſmall remains of Vertue that are left. And becauſe the Forming of a Temple out of ſuch hard Matter, requir'd Incredible endleſs Pains, therefore they would Inſinuate that theſe Giants here expreſſed, were only capable of ſuch Performances, which ſeem now to exceed that ordinary ſtrength we have now to go thro' with ſuch a Work.

The breaking up of the Muſſouns. About the middle of *September* 1690. when the *Muſſouns* were broken up, we were order'd for *Suratt*, which was very agreeable to all on Board. In our Paſſage we met with a puny ſort of Pirates called *Sanganians*, who finding us a Ship of Force, durſt not attempt upon us. But a Fortnight before this time, a ſmall *Engliſh* Ship of no Countenance, was encounter'd by two of theſe *Sanganians*, and Boarded by them. This the *Engliſh* Maſter

The Fight of an Engliſh Ship with the Sanganians.

ſcarce

ſcarce reſiſted, becauſe he had fitted his Ship for a cloſe Fight, and therefore withdrawing his Men from the Decks, prepared them with ſmall Fire-Arms, and put the Powder Cheſts in order, on purpoſe to receive them. The *Sanganians*, who fancied all their own eaſie Purchaſe, were ſo warmly entertain'd, that as ſoon as they entered, they were repulſed, and ſpeedily withdrew, betaking themſelves to the Water, to evade the fury of the Fire on Board.

In a little time we happily arriv'd at *Sualy-bar*, and the Tide ſerving, came to an Anchor very near the *Shoar*. Here the *Europe* Ships are permitted to ride, but no *Indian* Veſſel is allowed that freedom, they are either all of them to enter the River of *Suratt*, or to Anchor at the Mouth of it; which is diſtant from *Sualy* two Leagues, as *Sualy* is from *Suratt* four. Here the Ships load and unload their Goods, which are kept in Yards and Ware-houſes, to be ready to be ſhipp'd off upon occaſion. When the *Benjamin* had Unloaded her Cargo here, after a long Voyage at Sea, the Commander Order'd her to be clean'd; and thereupon Sualy.

he found a multitude of large, well-taſted Oyſters, which grew upon the bottom of the Ship, with which he feaſted his Sea-men, and all the *Engliſh* at *Suratt*.

Within leſs than half a Mile from the Sea are three *Choultries*, or Convenient Lodgings made of Timber, for the *Engliſh*, *French*, and *Dutch* Factors, at a Bow-ſhoot diſtance each from other; and made fit for their Reception by variety of Apartments; at ſuch times as they are called down to look after the Ships Cargoes, or to recreate themſelves in the Country Air, and with freſh Breezes from the Sea. Here therefore we came on Shore, and met with an agreeable Reception and kind Entertainment from the *Engliſh* Factors: And the *Swaly Marine* being the firſt Land we ſet Foot upon belonging to the Great *Mogul*, I ſhall in the firſt place ſpeak ſomething particularly concerning that Mighty Monarch, and then proceed to a larger Account of the City and Inhabitants of *Surat*.

OF

OF THE

Great *MOGUL.*

A general Account of Aſia.

ASIA we know was the firſt Stage of Mortals, which both for Riches and Extent, is the moſt conſiderable part of our Tripartite Continent, and enjoys a temperature of Air, by its convenient poſition, equally ſuperiour to both. And as it was the firſt Original of Mankind, by a peculiar Favour from the Supreme Author of the World; ſo was it likewiſe of Nations and Kingdoms, of Monarchies and Empires, whoſe Laws as well Sacred as Civil, were formed here; and thoſe Diviner Myſteries of the *Jewiſh*, as well as Chriſtian Religion were firſt explain'd. But what adds the greateſt Glory to the place, is, that the Sacred Author of our Faith here drew his Breath, and Reſtor'd loſt Mankind by his Death.

Magaſthenes Reports, that 122 ſe-

Its Excellence above other parts of the World.

veral Nations were the Old Inhabitants of *Asia*, which was first Invaded by *Semiramis*, afterwards by *Bacchus*, accompanied with *Hercules*, who taught them the use of Wine, (which now they have unlearnt,) of Oil, and Architecture. And indeed all Humane Arts and Sciences, as well as Architecture had their Rise, and were first taught here, which gives it a just cause of Challenging a precedence to all other parts of the World. *India*, which is one of its Chief Kingdoms, in latter Days was Discover'd by the *Portugueses*, in the Year 1587, by doubling the *Cape* of *Good Hope*; and since by the *English* and the *Dutch*, who make a greater Figure now than those more Early Discoverers, are possessed of some of their principal Forts and Factories, and daily out-do them in carrying on a vigorous Beneficial Negotiation in all parts.

The passage to India how discover'd.

And as the Riches and extent of *Asia* surpass the other Quarters of the World; so has it rais'd its Monarchs to a point of Grandeur equally glorious and Renown'd. And that spacious Body which is awed by the *Indian* Sceptер,

The Riches of India.

ter, is reputed to to be one of the moſt Famous and Greateſt, not only of all *Aſia*, but of all this Globe of Earth beſides. And if we conſider the Diamonds and other Stones of value, the Gold and other Metals, the Spices and Druggs, the Silks and Cottons, and the vaſt prodigious quantities of all thoſe rich Commodities and precious Stones, with which *India* abounds, we cannot deny it that Tranſcendency which its Monarch pretends to, of being Superior to other Nations of the Earth, and that it yields the Palm to none beſides.

Moguls, *from whence.*

The *Indian* Emperour, commonly ſtiled the *Mogul*, deduces that Title from the laſt Conquerors of *India*, who were White of Complexion; which is the name of a Potent People inhabiting a vaſt Country in the Confines of *Tartary*, from whom they derive their Name and Deſcent; and tho' the Native *Indians* are all of an Olive Tawny Colour, yet theſe are all White and Fair, and of the ſame Belief with their Emperour, which is the *Mahometan*: Becauſe *Emmaupaxeda*, the ſeventh Deſcendant from *Tamerlane*, being

Their Religion.

ing once much diſtreſſed by the *Parthians* or *Tartars*, was driven to ſue for Relief from his Neighbouring Potentate the Emperour of *Perſia*, which was harken'd to upon theſe Terms, that he ſhould Convert to the *Perſian* Faith, and ſubmit himſelf and Followers to that Religion.

Tamerlane the firſt of the Indian Emperours

Tamerlane (that is Lame, becauſe one of his Legs was ſhorter than the other) was the firſt of the Kings of *India*, from whom his Succeſſors boaſt their Original. He was Born in *Samerchandia*, a place in *Tartary*, and liv'd about the Year 1398, in the Reign of *Richard* the 2*d*. And that we may not defraud this Mighty Hero of his Valour and Renown, the glory of his Conqueſts has certainly far out-done the nobleſt Exploits of any of the *Roman Cæſars*, and the Fortune of his Arms has gone beyond the Succeſſes of *Alexander* the Great. So that all the Regiſters and Archieves of Ancient Heroes, and all the Annals of *Grecian* or *Roman* Atchievements, cannot furniſh us with Memoirs of this nature. For he extended his Conqueſts from *Eaſt* to *Weſt*, and carried his Triumphant

His Exploits.

phant Banners from *China* to *Poland*, whereby he made all *Aſia* tremble; which was a Victory exceeding the actions of the Braveſt and moſt Fortunate Captains of former Ages. From him *Aureng-Zebe* is the Eleventh, who poſſeſſeth the Crown of *India*; and well may this great Emperour exalt his Pedigree, and value his Deſcent from ſo fam'd and Glorious an Anceſtor, when that Wiſe and Powerful Nation of the *Romans* built ſo much of their Honour and Renown upon two ſuch Anceſtors as *Romulus* and *Remus*. The mighty Deeds and renown'd Exploits of *Schah Abbas*, the *Perſian* Emperor, have likewiſe imprinted Eternal Characters of Fame and Honour upon his Name, which is now by vulgar uſe made the ſignification of any thing extraordinary or Miraculous; ſo that when any thing ſurpaſſing Excellent, or wonderful, is either done or ſpoken, the *Indians* preſently ſay of it, *Schah-Abbas!*

Aureng-zebe *the* 11*th. from* Tamerlane.

Schah-Abbas, *a mighty Emperour of* Perſia.

But had *Aureng-Zebe* been more Induſtrious in imitating the Virtues of his Progenitors, than in raiſing himſelf to a long and proud ſeries of their Titles,

The Cruelty of Aureng-Zebe

Titles, and leſs Cruel in his Bloody Acceſſion to the Crown; this would have added more Splendour to his Throne, than all that matchleſs Grandeur with which it is adorn'd by Diamonds, Emeralds, Topazes and Pearls, and would have given a truer and more laſting Nobility to his Name, than to have gain'd it with Infamy and repeated Murther. The *Roman* Hiſtories inform us, that while that People was Juſt and Temperate, and Religious Obſervers of their Laws, their Empire was eſtabliſht in its Glory, and Succeſs attended their Arms and Deſigns. And concerning the *Chineſe* Hiſtory, 'tis affirm'd to us, that Virtue alone formed that great Empire, and that nothing concurr'd to its Confirmation more than the Virtuous Lives of their Emperours; in ſo much that Forty four Kings enamour'd with the Virtue of *Venvām*, ſubmitted to his Laws. But few of the *Eaſtern* Kingdoms beſides, are qualified for ſuch a boaſt as this. Their Emperors generally ſheath their Swords in the Blood of all that ſtand Competitors for the Soveraignty, tho' they be the Sons of the ſame Parent,

The Cruelty of the Eaſtern Emperors.

and

and obliged by a natural Tenderneſs and Compaſſion to the mutual Offices of Humanity and Love. For diveſting themſelves of theſe Principles, and being whetted with an innate Ambition for Empire and Command, and led by the in-bred Laws of Self-preſervation, they perſue their Claims to the Royal Dignity, either by open Violence, or ſecret Machinations, by private Treachery, or publick Hoſtility; not ſparing the ſlaughter of their Brethren, or whomever elſe they find Candidates, or Pretenders to the Crown. This is the Inhumane method purſu'd not only by the *Ottaman*, but *Indian* Kings; from which *Aureng-Zebe* did not decline, in his Cruel and Treacherous Aſcent to the Throne For his Father *Cha-Jehan* he Impriſon'd, till he died: The Head of his Eldeſt Brother, *Daracha*, he commanded to be cut off; his ſecond Brother, *Sultan Sujah*, he put to Flight, who was ſlain in his Retirement; and his youngeſt Brother, *Morad-Bache* had the ſame ill Fate with the Eldeſt, was Beheaded too. Nor was this enough to ſatiate his Cruelty, or ſtop his Revenge, but tho' he ſaved

Rau-

Rauchenara-Begum, his Favourite Sister for assisting his Designs; yet the other, *Begum-saheb*, fell a Victim to his Fury, and was presum'd to be taken off by Poison, for her Fidelity to her Father in his Distress. Thus a Father and four Children were sacrificed to the Jealousie and Malice of a Victorious Brother, who by Policy and profound Dissimulation gain'd the Crown, and pursuing his good Fortune with Success, was seated and Established in the Throne of his Fathers; and notwithstanding all those execrable Villanies, he liv'd a long time full of Years, a standing Monument of the Divine Infinite Clemency and Forbearance.

A Father and four Brethren destroy'd by Aureng-Zebe.

The Crown of *India* is not Intail'd by Primogeniture on the Sons, but is ravisht by Force, or carried by Craft of such as do stand in competition for it, who to facilitate the access to it, ingratiate with the *Omrahs* and Grandees at Court, with the Governours of Provinces, and Principal Ministers of State, to fortify their Pretensions, and secure Parties to themselves both in the Cities and the Camp, against the time they begin to skirmish for the Royal

The Succession of the Crown.

Royal Inheritance, and try their Wit and Valour for the *Indian* Diadem in the Field. And as the *Japanners*, in laying the Foundation of a Palace, rip up their Bowels with a Cric, or Dagger, and ſo ſacrifice themſelves, imagining that ſuch voluntary Victims are neceſſary to render both the Owners of the Building and the Habitation Fortunate; ſo is it the Misfortune of the *Eaſtern* Courts, that they think not the Throne, to which they are advanc'd, ſecure, or ſettled, without laying the Foundation of their Reign in the Deſtruction of all Rivals to the Crown, and in the Blood of their neareſt Relatives, that can pretend to the Imperial Dignity; and make ſuch barbarous Sacrifices neceſſary, for repairing and ſecuring their own undiſturb'd Tranquility and Eaſe.

Aureng-Zebe's Subtilty.

'Till he was poſſeſs'd of the Arms and Treaſure of his Brother *Morad-Bacche*, whom he betray'd by fair Pretences of Friendſhip, the kindeſt Careſſes and Expreſſions of Endearment; *Aureng-Zebe* pretended himſelf devoted to Auſterity, and that he would rank himſelf among the Religious *Faquires*,

or

or *Dervishes* of the Kingdom, to ſpend his days in Poverty and Abſtinence, and a private retir'd Life; by which new ſtrain of Policy, and the Maſk of extraordinary ſanctity, he gain'd upon the Credulity of the People, as an holy undeſigning Prince; 'till by this pious Deſign he craftily undermined the Oppoſers of his Honour and Empire, and making uſe of Religious Intrigues, and the help of the Planet *Mercury*, he ſoon became Victorious, and got *Mars* the Aſcendant of his better Fortunes: And by theſe pretenſions to uncommon Holineſs, he made way for the perpetration of ſuch execrable *Crimes*, as are not very commonly heard of.

His ſtate-Maxim.

But if we may meaſure our Opinions by his, and the Maxims he has laid down for Empire, his proceedings will not appear ſo very black and criminal, ſince he has perſwaded himſelf that Princes are exempt from ſeveral of thoſe Laws which bind their Subjects, and that Soveraign Heads are not ſo ſeverely Accountable for the Juſtice of their Actions, as the inferiour rank of Men. As if the deſpotick Soveraignty he exercis'd on Earth,

gave

gave him a Priviledge and Charter for the ſame, Arbitrary Proceedings with Heaven, and that he might in ſome meaſure act as abſolutely with the Supreme Lord of the Creation, as he does incontroulably with his own Subjects.

The unnatural methods he purſued in wreſting the Crown from the Head of his Father, cautions him from giving the leaſt opportunity for ſuch Rebellious practices in his Sons, and to prevent all occaſions for ſuch bold and bloody Enterprizes. Only *Cha-Egber* his fourth Son, who was born of a *Reſbout*; whoſe Sect among all the reſt of the *Indian* Inhabitants are juſtly reputed the moſt valiant, was encouraged by them to attempt the Crown, and depoſe his Father from the Soveraignty. Theſe *Reshouts* were engaged in an univerſal Revolt, formed a formidable Army, and placed *Cha-Egber*, who was deſcended from them by his Mother, at the head of it, that they might raiſe him betimes to the Monarchy of *India*, leſt his eldeſt Brother ſhould get the ſtart of him, and ſucceed in the Government of that vaſt Empire, after his Father's Death. *Aureng-Zebe* not dreaming

The Rebellion of Cha-Egber *againſt his Father.*

ing of ſuch an Attempt, lay very open to ſurpriſal by this Barbarous Deſign, for want of Forces at that time to guard and ſecure him. And therefore upon his Son's advancement to the Capital City, betook himſelf to Stratagem inſtead of Arms, and penn'd a Letter in his Son's Name, directed to himſelf, to this effect, *That he was too ſenſible of his Duty, to dare to proceed in that diſturbance, which the* Resbouts *had raiſed againſt his Perſon and his Kingdom, and therefore he led the Ring-leaders and the reſt of the Offenders towards the Capital City, to be ſeized on by the Guards within, that they might be deliver'd up to Juſtice, and condign Puniſhment, according to their demerits, which would prove an unqueſtionable Argument to ſatisfie his Father of his Fidelity.* This Letter was ſent by a faithful Servant of *Aureng-Zebe*'s into his Sons Camp, who pretended to come from him to his Father, but was there ſtopp'd, and the Letter open'd and read; and the *Resbouts* upon it were ſo inrag'd, that all the Proteſtations *Cha-Egber* could make were impoſſible to appeaſe them, or perſwade their Engagement of themſelves any longer in his

Aureng-Zebe's contrivance to defeat his Son.

his Service. Some therefore left him, and others refuſed to advance a ſtep forwards, 'till *Aureng-Zebe* had time given him to unite his ſtrength, and muſter his Forces; whereby he vanquiſht the Enemy, and forc'd his Son to a ſpeedy flight. In this diſgrace and haſte he fled to *Perſia*, where he was honourably entertain'd by that Emperour, with all thoſe Lords that attended his Flight; and is ſince married at that Court to the Emperour's Daughter. He daily waits for ſome favourable Revolution when he may return to *India* again, whither he hopes to be recall'd by his Father's death; and with the powerful Alliance and Aid of *Perſia*, and the united Intereſt of his Friends in *India*, he expects to gain the Crown he unfortunately loſt, and eſtabliſh his glory in that Kingdom, to which he is now forced to continue on Exile.

Cha-Eg-ber's flight to Perſia.

Whenever the *Indian* Emperour is proclaim'd, 'tis with Publick Jubilee, with Songs and Muſick, Mirth and Revellings, with Fireworks and gawdy Shows in all parts of the Kingdom; on this day their Ships hang out their

Great Rejoycing at the Proclaiming of the Emperour.

Flags and Enſigns, and expoſe their Pendants not only at the Top-maſt-head, but deck the Shrowds with ten or twenty more. The Crown he wears is of invaluable price, and the Throne he aſcends is reckon'd at 300 *Lack* of *Roupies*. Each *Lack* is one hundred thouſand *Roupies*, which with us is 11250 *l.* Sterling, reckoning a *Roupie* at 2 *s.* 3 *d.* Neither are theſe Solemnities obſerv'd upon an Anniverſary day only, according to *Enropean* Cuſtoms, but in Cities, Garriſons, and places of note, it obtains a weekly Celebration, not with extraordinary Illuminations, and publick joyful Feaſts, but with ſomething of Mirth and Muſick more than uſual. *Sunday* is the day of the Inauguration of the preſent *Mogul*, and ſolemnized with the Muſick of the Trumpets at *Suratt* in the Caſtle there; I wiſht when firſt I ſaw it, that they had converted the Civil into a Religious obſervation of that day.

The 5th of November, remarkable in India.

There is another day in *India*, as well as *England*, which is eminently remarkable, the 5*th* of *November*. This day the great *Mogul* is weighed, and if it's found that he has increas'd in bulk, above

above what he weighed the preceding Year, this adds exceſs of Mirth and Joy to the Solemnity; but if he prove lighter in the Scales, this diminiſhes their Triumphs, and damps their chearful Entertainments. The Grandees and Officers of State prepare for this Feaſt, two Months before its approach, what coſtly Jewels and curious Rarities they can any where meet with, which they preſent to the Emperour at this Ceremony; either to ſecure his Favour, or to ingratiate with him for a more exalted ſtation, or Honourable Employ. The *Moguls* are ſometimes weighed againſt Silver, which has been diſtributed to the Poor. *The Weighing of the Mogul.*

When any *Indian* Subject ſtands ſo fair in the Eye of his Prince, as to be raiſed to ſome advanc'd degree of Truſt or Honour, he acquires at the ſame time a new Name, according to the Prince's Fancy; according to what we read in *Dan.* 1. 7. Thus the preceding Governour of *Surat* was named *Muck Teer Chan*, i. e. *Lord after my own Heart*; the preſent is ſtiled *Anamat Chan*, or, *Conſcientious Lord*, becauſe of his Fidelity and Integrity. *New names given by the Mogul to his Subjects.*

For all the Lands of *Indoſtan* belonging intirely to the *Mogul*, the *Omrahs* there cannot derive their Titles from their Earldoms, Lordſhips, or Manſion-Houſes (as with us) becauſe they are none of their Propriety, only Tenants at will, during the *Mogul*'s pleaſure; and therefore the *Mogul* confers upon them ſuch Names of Dignity, as by their perſonal Conduct or Accompliſhment he thinks they merit. And as he beſtows Titles proper to his Generals, of *Invincible*, or *Victorious*; ſo to his *Nabobs*, or Governours, he bethinks himſelf of Names ſuitable to their Stations, or his Opinion of their Excellencies and Endowments. This is a common thing practis'd likewiſe in other Kingdoms of the *Eaſt*, as at *Siam*; the King there gives Names not only to his Domeſticks and *Mandarins*, or Nobles, but to his very Elephants. Tho his own Name is induſtriouſly conceal'd, leſt his Enemies by ſome Enchantment might work upon it. Thus *Pharaoh* called *Joſeph*'s Name *Zaphnath-Paaneah*, *Gen.* 41. 45. and *Job* called his Eldeſt Daughter *Jemimah*, *i. e.* clear as the Day: The 2d. *Keziah*, *i. e.* Pleaſant as *Caſſia*, or ſweet Spice;

The King of Siam's *Name conceal'd.*

Spice: The 3*d. Keren-happuck*, that is Horn, or ſtrength of Beauty.

The dependance upon the Prince's Favour makes Obſequiouſneſs faſhionable, and Flattery practis'd in all the Courts of the *Eaſt*: So that tho' they require an account of their Affairs, and expect to be informed; yet they think it a diminution to their Grandeur, to be acquainted with any thing that may diſguſt, or told any thing that looks diſpleaſing. Except among the *Chineſe*, with whom the liberty of Admoniſhing their Emperour was eſtabliſhed by a Law, which impowred them to uſe importunate Applications to him upon any failure, and caus'd them inſtantly to remind him of taking care of his Life and Actions, and that the virtuous Pattern of his Royal Behaviour, was the beſt and only method for deriving Juſtice, Integrity, and Loyalty upon his Magiſtrates and People. They likewiſe admoniſhed him, that if he deviated from the tranſcendant Virtues of his Anceſtors, his Subjects would inevitably digreſs from their Duties of Allegiance and Fidelity to him. For it is a receiv'd Maxim a-

The flattery of the Eaſtern Subjects.

The freedom uſed by the K. of China's Subjects with him.

mong thoſe People, *That the Subjects are like Ears of Corn, wherewith a Field is cover'd, and the Morals of their Emperour are like a Wind, which inclines them which way it pleaſeth.*

But the *Indian* Emperours are incontroulable in what they ſay, as well as in their Actions; ſo far, that it is an allowed Maxim in this Court, *That if they ſay at Noon-day it is Night, you are to anſwer, Behold the Moon and the Stars!* This flattery of their Subjects has made them fancy themſelves more than Demi-Gods, and vaunt themſelves in the moſt exorbitant ſwelling Titles. Thus the Emperour of *Japan* calls himſelf Son of the Sun; and for this Reaſon, when the Imperial Diadem is upon his Head, will never after appear in the ſight of the Moon, for fear of debaſing his Gratneſs, and becauſe he thinks it would Eclipſe his Glory. Thus the preſent *Mogul*'s Father ſtiled himſelf *Cha-Jehan*, *i. e.* King of the World: and the Name of *Aureng-Zebe* imports the Ornament of the Throne; are no leſs Extravagant than the reſt, they are theſe, The Husband of good Fortune, the God of great Provinces, King

Court Flattery.

Proud Titles of the Eaſtern Kings.

The Titles of the K. of Biſnagar.

King of the greateſt Kings, the Lord of Horſemen, the Maſter of them which cannot ſpeak, Emperour of three Emperours, Conqueror of all he ſees, and Keeper of all he Conquers, Dreadful to the Eight Coaſts of the World, Vanquiſher of the *Mahumetans*, and Lord of the *Eaſt*, *Weſt*, *North*, *South*, and of the Sea, which now Ruleth and Governeth this World.

Thus they exalt their Pomp and Vanity by theſe proud and Swelling Titles, and expect there an Obeyſance little leſs than of Adoration from their Subjects and Adreſſors. The *Tailim*, or deep *Salem*, which is the uſual Salutation to the *Mogul*, is, Firſt to kiſs the Ground with the Hand, then to touch the Breaſt with it, and afterwards raiſe it to the Head; and all this thrice repeated, when any perſon approaches his Imperial Preſence. The ordinary *Indian* Salute, is only the lifting up of the Hand to the Fore-Head, and if it be to a Perſon of Eminence or Superiority, to bend the Head too when 'tis touched. The *Salem* of the Religious *Bramins*, is to join their Hands together, and ſpreading them firſt, make a motion *The* Indian *Salutations*.

tion towards their Head, and then ſtretch them out; and the *Salem* of greateſt Reſpect, is to take hold of the Feet, and touch them with their Head; and if this is occaſion'd by the committing of ſome Offence, laying the Hands upon the Supplicant's Back is a ſign of Pardon; and the Offender generally holds faſt the Feet, till he feels it upon his Back. The *Chineſes* give their Prince nine Proſtrations, accounting that Number ſacred and lucky. And the King of *Sciam* requires not only a flection of the Body, but a profound Proſtration before him. This Reſpect a ſurly *Engliſh* Sailer being unacquainted with, neglected to give him when he came before him, and when he was threatned by the Attendants for not yielding to this ſubmiſſive Obeyſance, he boldly replyed, *That he eſteem'd his own Prince as Great and Powerful as any, and to him he never gave more obſervance, than bowing his Body, and uncovering his Head, and he was reſolv'd never to ſhew a greater Civility to any Prince in the World than to his own.*

The ſurlineſs of an Engliſh *Sailer.*

Diverſ Opinions of the number of Kingdoms in India.

There are different Opinions concerning the number of Kingdoms which

are

are reduc'd to the *Indian* Scepter, ſome reckon Thirty Nine, or Forty. *Boterus* affirms there are Forty Seven, a later Author affirms the number of Provinces in *Indoſtan* to be only Twenty; who tells us likewiſe, that the Annual Revenues amount to above three hundred and thirty *French* Millions, which does more than double the Incomes of any the moſt Potent Monarchs on Earth.

The vaſt Tract of Land to which this large Empire is extended, reaches near 2000 Miles in length, ſome ſay more; which makes it neceſſary for the *Mogul*, whoſe Territories are ſo large, to employ a numerous Army to awe his Infinite multitude of People, and keep them in an abſolute Subjection. Several hundred thouſand Soldiers are the leaſt that are maintain'd in Pay; ſome affirm he allows Pay for one Million of Horſes, and for every Horſe and Man about eighteen pounds, whoſe Wages ſeldom run on beyond a Month or two, becauſe by them they have their only Subſiſtence. And did he not conſtantly clear their Arrears, and keep on foot continually ſuch a Potent Army, he could never be able to command the turbulent

The extent of India.

See the Embaſſy of Sir Tho. Roe.

turbulent *Rajahs*, nor prevent their Plotts and Inſurrections; who notwithſtanding frequently moleſt his Government, pretend a right to their Conquer'd Dominions, and raiſe Armies againſt him with that Tribute which they refuſe to pay. But ſure it were better, inſtead of all thoſe needleſs repeated Conqueſts, he could aſſure himſelf of fixing an Empire in the Hearts of Loyal, tho' leſs numerous Subjects.

Frequent Revolts in India.

The frequent Revolts in *India* render thoſe parts very miſerable, and reduce the Inhabitants to a very diſtreſſed State. For hoping to retrieve their Liberty, and regain the Kingdoms they have loſt, they often declare for a *Rajah*, which is a Native *Indian* Prince, and ſtand by him till the *Mogul* overpowers their Forces, defeats their Rebellion, ſtints their Progreſs, and reduces them to a tame Obedience again.

The miſerable lives of the Indians *in ſome parts.*

So that one while the *Mogul* comes upon a City, and demands the Contribution of ſo many Thouſand Gold Moors, or elſe he threatens the Raſeing its Foundations, Pillaging the Houſes, and converting them into Smoak and Flames. When he is retreated, the

the *Rajah*'s Army flies upon them with Fury and Hunger, and ſtorms their Towns, and threatens them with Fire and Sword as their inevitable Fate, if they offer to delay the payment of ſo many thouſand Gold Roupies more. Or if theſe formidable Threats are not liſtned to, they take that by Rapine, which was civilly demanded, ravage the Country, and load themſelves with Plunder and Spoil. Which makes Fear and Diſtreſs, Poverty and Famine the univerſal Air and Genius of thoſe unquiet Abodes. This was the unhappy condition of *Surratt*, An. 1664. when *Rajah Sivagy* plundred it for Forty Days together, carried off in Gold, Silver, and Jewels an Infinite Sum, without ſparing any part of it, but the Habitations of the *Engliſh* and *French*, and the Caſtle, who defended themſelves with their Canon.

Sometimes the Conqueſt of one part of the Kingdom is the loſs of another, for that *Rajah* who without reluctancy ſubmitted to the *Mogul*'s Power, while his Camp was near, immediately diſclaims it, when he knows it at a diſtance;

ſtance; which Commotions bring on the *Mogul* endleſs Troubles and Expence.

A particular Rajah's *Revolt.* A mighty *Rajah* is now abroad, in his Expedition to the Coaſt of *Choromandel*, where he expects Recruits of Men and Money; he has ſecur'd a ſtrong Party upon the Coaſt of *Malabar*, and it's believ'd will in a ſhort time appear in the Field with very Potent Forces. If his Martial Arms be proportionably as extenſive as his Natural, they will certainly reach very far, and ſtretch his Authority farther than any Potentates in the *Eaſt*; for they are ſo long, that as he ſtands, his Hands reach down below his Knees. And may be the *Indians*, who upon this account are apt to harbour Superſtitious Thoughts concerning him, may be the eaſier won to his Alliance and Deſigns; if this be not a feign'd Report.

The great length of a Rajah's *Arms.*

The Mogul's *Ambition.* The *Mogul*'s Army are purſuing their Conqueſts with all vigour towards Cape *Comeron*, the Southermoſt Promontory of *India*, where are ſeveral Inferiour Princes not yet attempted upon, the Conquering of whom take up the

the thoughts, and is the main Object of *Aureng-Zebe*'s Ambition.

The Mogul's Forces.

Beſides the vaſt Army which is always Incamped, and ready for any Expedition and onſet, the ſeveral *Nabobs* and Vice-Roys are obliged to keep continually in Pay conſiderable Forces, for maintaining their own Port, and the Peace of the Provinces where they preſide. Soveraign Princes do not exceed ſome of theſe in point of State and Income. The *Nabob* or Governour of *Bengal* was reputed to have left behind him at his Death, twenty Courous of Roupies: A Courou is an hundred thouſand Lacks, a Lack is an hundred thouſand Roupies, a Padan is an hundred thouſand Courous, a Nil is an hundred thouſand Padans; Lacks, Courous, Padans, and Nils, riſe by a gradual advancement of an hundred thouſand higher one than another.

Lacks, Courous, Padans, Nils, what they are.

Aureng-Zebe's living in his Camp.

Aureng-Zebe ſeldom leaves the Camp, but both he and his *Haram* keep their Tents Winter and Summer in the Field. His numerous Army has a daily ſupply of all Proviſions and Neceſſaries from all parts of the Empire, in as great plenty and order as any of

The Camp well provided with Neceſſaries

its

its Cities can afford them; and whatever the Kingdom yields, may be with as much eaſe purchaſed here, as in any publick Fair. So that there is always in the Camp a multitude of People brought thither, as large almoſt as the Army, who come thither, ſome out of Curioſity, others out of Friendſhip and Relation, but the moſt for Sale of their Goods, which the Soldiers take off, by whom they live, and from whom they have their Subſiſtence.

The Order in the Camp. Where-ever the *Mogul* removes his Camp, the Generals and Officers, as well as private Centinels, ſtill pitch their Tents in the ſame Poſition and Place in reſpect to his, and one another, as they formerly were poſted in; ſo that he who once knows where ſuch a Captain had his ſtanding, may readily be directed to it, though he has decamped from the place he left an Hundred Miles. For all are obliged to the ſame diſtance, and to the ſame Station and Quarter in relation to one another, and the Emperour's Tent, in whatever Ground they pitch their Tents.

Before

Before the *Mogul* begins to move his Camp, to ſet out upon a Progreſs, or undertake any ſmall Journey; and before any Omrah, or Perſon of Note ſets forward to Travel, the way they muſt paſs is meaſured out by Line, by a Servant appointed for that Trouble; and a juſt account both of the diſtance and number of Miles is brought to them, before the Journey is begun: And ſo exact are they in maintaining this piece of *Indian* State, of meaſuring the Road, that though they have travell'd that way often, and are ſufficiently knowing in all its Paths, yet without this Ceremony they are loath to ſtir. *Meaſuring the Way, a thing cuſtomary in the Indies.*

Beſides the Army, and the ſeveral Nabobs and Governours of Provinces and Cities, of Towns and Caſtles, which drain his Treaſure, and put him upon immenſe Expences, the *Indian* Emperour maintains daily at leaſt Four or Five Hundred Elephants, with Camels, Mules, and other Beaſts of Burthen; ſome for the War, and others for his Women and Attendants, his Carriage and Proviſions in the Field. The principal of all his ſtately Campaign Elephants has a ſtated extraordinary Allowance *The Mogul's Elephants.*

lowance of Sugar mixt with his Provender, and Jaggary Rack, which is a kind of *Aqua Vitæ*, with his Water; which conſume the *Mogul* Five Hundred Roupies every Month, that is, near Sixty Pounds Sterling.

Theſe mighty Animals are in high eſteem in all the Oriental Kingdoms, eſpecially at *Siam*, whoſe Soveraign is renown'd for his Reſpect to the White Elephant, upon the Perſwaſion he has of its being inſpired with the Soul of ſome ſupreme Prince. And from the Bulk and Strength, the Senſibleneſs and Docility of that Creature, they infer commonly, that nothing leſs than the Soul of ſome Illuſtrious Prince, or mighty Heroe, can animate it, and be receiv'd into a Body ſo ſtately and large.

The White Elephant reſpected at Siam.

The *Achen* Elephants are moſt looked upon for their Teeth, becauſe that Ivory they ſay, maintains its Whiteneſs, and turns not Yellow, as other does. They ſay that it's thirty Years before the Elephants come to their full growth.

The Achen *Ivory beſt.*

The wild Elephants, which the *Mogul* and other Princes keep tame, are taken different ways. Sometimes by digging Pits in the Ground, and covering

Two ways of catching Elephants.

vering them with falſe Earth, in the Paths frequented by the Elephants, which walking upon it deceives their Weight, and ſuddenly they drop down. But if the unweildy Animal chances to evade this Covert Contrivance, he grows very vigilant ever after, and warily with his Trunk examines all ſuſpected Ground he is likely to tread upon. Sometimes they decoy the Male with a Female Elephant bred up for that purpoſe, which leads him into a narrow Paſſage, hedged in ſo ſtrongly on both ſides with Trunks of Trees, and many pieces of Timber, that he can neither turn about his monſtrous Body to ſtep backwards, nor remove with all his mighty Strength the Obſtacles that incloſe and barracade him, till he is chafed and ſpent, and thoroughly intangled. After this he is taken and led home between two others that are tame, and his Wildneſs preſently wears off, and in leſs than a Fortnight's time he quietly ſubmits to Diſcipline, bethinks himſelf, and grows familiar. The Female Elephant receives the Male lying upon her Back, contrary to the Cuſtom of other Animals; and the

The way that the Elephants engender.

Male is ſaid to carry his Teſticles between his Ears. After they are taken they ſeldom Ingender, tho' ſometimes they burn with a luſtful Heat, which is not extinguiſhed but by Fire brought near them, or the Blood of the Riders, if they chance at that time to be upon them.

The Reſpect paid to the Indian Emperour, and Men of Note.

The Princes of *Indoſtan* who attend the Court, and all the *Omrahs* and Principal Officers of the Crown, obſerve always a due Reſpect, and keep a convenient Diſtance to the awful Perſon of the Emperour. So that whenever he thinks fit to aſcend an Elephant, and mount himſelf on that lofty Creature to take the Air, the *Omrahs*, in a lower Order, ride only upon Horſes. When he ſeats himſelf in his Palanquin, then do they walk in a lowly Poſture on Foot after him; ſhewing in all things a ſubmiſſive Deference to his Greatneſs, and profound Reſpect to his eminently Auguſt Majeſty: And till he gives the Word, no Man dares mount before him. And as if the Words of his Mouth were Oracular, no Sentence of moment proceeds from the Emperour, but the *Ormahs* greedily catch it, and cry

cry out, *Karamat! Karamat! Wonder! Wonder!* And if any Perſon of Note in *India* is ſeen by an inferiour at a diſtance, both on Horſeback, the meaner Perſon lights from his Horſe, and there ſtands till his Superiour paſſes by him.

The Mahometan Religion, of which the *Mogul* is a zealous Profeſſor, is that which is ſpread very far, and is chiefly countenanced in *India*; the *Mogul* never neglecting the Hours of Devotion, nor any thing, which in his Senſe may denominate him a ſincere Believer; inſomuch that there ſpread a Report, a little before I left *Suratt*, that his ardent Zeal had carried him to deſign a long Pilgrimage for *Meccha*, to viſit the Venerable Shrine of their Falſe Prophet. His eldeſt Son Sultan *Mozum* was to be left Inheritor of the Throne, to ſecure his peaceable Poſſeſſion; yet would not this defend the Claims from the Royal Brothers, who are ready to diſpute it with their Wit and Courage, with all the Force and Art of War. And 'tis not unlikely, whenever the Crown becomes vacant, and is under a Conteſt, but that *Cha-Egber*, Son-in-law to the *Perſian* Emperour, will in

The Mogul's Piety.

The likelihood of Cha-Egber's ſucceeding his Father.

that Martial Lottery gain the Prize, and defeat the other Pretenders. Which if it ſhould happen, and the *Engliſh* ſhould be aſſiſting to his Deſigns at that time, either by accommodating him with Ships from *Gombrone*, or befriending him at *Suratt*, they might expect very conſiderable Advantages in their Trade and Cuſtoms, both in *India* and the *Perſian* Gulph.

What Advantage the Engliſh may receive by his Succeſſion.

The *Mogul* delights much in Proſelyting all the *Rajahs* he conquers, and bringing them to the Mahometan Faith, which has much exaſperated thoſe Grandees, and the Gentile Sects of his Kingdom. And he was ſo ſenſibly taken with a Horſe preſented to him by an *Engliſh* Merchant, that he commanded him to be fed near his own Apartment, and to be frequently brought forth before him, to delight his Eyes with the daily pleaſant Spectacle; for no other Reaſon, but becauſe he obſerv'd him match a Horſe which *Mahomet* was wont to ride, and nearly reſembled in Shapes and Colour, as he ſomewhere read, a ſtately Steed of the Grand Prophet's.

The Mogul's Zeal.

His kindneſs for a Horſe.

The

The whole Kingdom of *Indoſtan* is intirely the Poſſeſſion of the *Mogul's*, who appoints himſelf Heir to all his Subjects; ſo that neither the Widow, nor Children of a General, can peremptorily challenge one Piece after his Deceaſe, without the Emperour's bounteous Indulgence. He that tills the Ground, and ſpends his time in Agriculture, is allowed half the Product for his Pains, and the other Moyety is reſerv'd for the King, which is collected by Under-Officers, who give in their Accounts to the Superiours in the Provinces, and they diſcount to the Publick Exchequer. Only for the Encouragement of Trade in Cities and Maritime Towns, he diſpenſes with the Merchants building their Houſes, and the Propriety of them deſcending in their Families; very few are allowed Paternal Inheritances; but even all this is the extraordinary Grace and Favour of the Prince, and revocable at his Pleaſure. His Will likewiſe is the Law, and his Word inconteſtably decides all Controverſies among them. So that he is the main Ocean of Juſtice and Equity, and from him all the ſmaller

All the Land in India *is the* Mogul's.

The Mogul *abſolute.*

His Juſtice Rivulets of Wealth flow, and to him they all pay Tribute, and return again. He generally determines with exact Juſtice and Equity; for there is no pleading of Peeridge or Priviledge before the Emperour, but the meaneſt Man is as ſoon heard by *Aureng-Zebe* as the chief *Omrah*. Which makes the *Omrahs* very circumſpect of their Actions, and punctual in their Payments; becauſe all Complaints againſt them are readily adjuſted, and they never want jealous Rivals at Court who are willing to bring them into Diſgrace with their King for any Fault.

The Rate of digging for Diamonds.

Since the Conqueſt of *Viziapour*, the Diamond Mines are claim'd and poſſeſs'd by the *Indian* Emperour, who for ſome time ſince thought fit to ſhut them up. They formerly paid to the King of *Golconda* ſo much hourly for the liberty of digging, whether they were fortunate in finding any Diamond or no; a Pagod, which is a piece of Gold valued there at Nine Shillings, was the ſtated Price for an Hours time. We have an Account, that he reſerv'd another Diamond Ground in his Country for his own Uſe, which yielded him daily

daily ſeveral Ounces, whenever he imploy'd his Labourers to work, which were reckon'd to be near Six Thouſand, whoſe very Wages conſum'd a great part of the Gains.

Thoſe that dig the Ground are narrowly look'd to, and examin'd at their Departure, that nothing be privately convey'd or ſtole away; and yet they ſometimes eſcape all Diſcovery, by ſlipping a Stone into their Mouths, or thruſting it upwards in their lower Parts, or by bribing of the Overſeers. By this means we ſometimes meet with large Stones very valuable. Two I ſaw at *Suratt*, the ſmaller was a ſort of Table-Diamond, rated at Twelve Thouſand Pounds; the other was larger, and exceeded the Price of the other almoſt Eight Thouſand Pounds. All Stones of ſuch a Size are Royalties, and Sacred to the Crown; and whoever finds them, or whereſoever they are heard of, they are preſently ſeized, and taken for the uſe of the *Mogul*. Therefore the Owner of theſe Noble Diamonds ſolemnly engaged our Secreſie, and bound us to Silence, before we were permitted a ſight of them. The

All Diamonds of ſuch a ſize belong to the Mogul.

Stones of *India* are not ſo rich, or of equal Repute with thoſe of the Iſland *Borneo*, whoſe Sparkling and Brightneſs gives a glorious and ſurpaſſing Splendour. The Diamonds are found rough, cover'd with a Coat or Shell, which is taken off, and then the Diamond is poliſh'd, and cut in ſuch Figures, as the natural Shape of the Stone, or the Deſign of the Lapidary inclines to. The Art of diſcerning the excellence of Diamonds by the Eye, is very curious; becauſe there is ſuch an Affinity between the Brightneſs of Stones, that ſome eminent *Indian* Jewellers have been impos'd upon by falſe ones brought from *Europe*; becauſe they ſhot ſuch Rays, and the Luſtre with which they ſhin'd was ſo extraordinary. But the Hammer and Scales diſcover'd that Fallacy, which the Eyes could not; they were ſofter than a genuine Diamond, and lighter than one of the ſame ſize: For no Stone comes near a Diamond in hardneſs; nor, of the ſame magnitude, in Weight. Diamonds take their Eſtimate from their Magnitude, Splendour, Figure, and Water; for ſome Perſons value a Diamond

Diamonds from Borneo moſt fam'd.

The way to know true Diamonds.

The valuable Qualities in Diamonds.

Diamond of ſuch a Water much more than of another; and ſome are pleas'd with ſuch a ſort of Cut, beyond any elſe. Thus a fair Roſe-Diamond of Black Water and Diamond Cut was of general Eſteem with ſome *Europeans* at *Suratt*, whilſt a White Water gain'd a Repute with the *Dutch*, and Table-Diamonds were with them of beſt Eſteem. The *Moors* exalt the Rate of ſuch a Diamond, whoſe Surface is cut in very minute Figures, much leſs than what the *Europeans* affect, though in all things elſe the Diamond was equally good and valuable. For as the uſe of a Diamond, and all other Stones, is very inconſiderable, in reſpect of that high Value which the Fancy of Man and common Cuſtom has put upon them; ſo are their Rates too very variable and uncertain, as this Inſtance of a Rubie will make out. A Rubie, which in Perfection is a Stone ſuperiour to a Diamond, made this gradual Exaltation of its Rates in *India*. It was ſold at firſt at the rate of 400 Roupies, afterwards at 600, then at 800, then at 1200; from this it roſe to 1600, thence to 2000, after this it mounted to

The Excellence of a Rubie above a Diamond.

Several prices paid for the ſame Rubie.

to 2400, then to 2800, from which it was ſold for 3000, and lately for 3200. Thus the Fancy of the Purchaſer advanc'd it at length Seven Hundred *per Cent.* beyond the Original Price it was firſt reckon'd at. There perfect Rubies are ſcarce attainable, thoſe of a deep clear Colour are rarely ſeen, which put Men upon a hot Chace after them when they are heard of, and inhaunces their Value and Eſteem.

The Mogul's Avarice. Notwithſtanding all theſe Diamonds and immenſe Treaſure, of which the *Mogul* is Abſolute Maſter, yet is not his Mind ſatisfied, nor his Deſires abated by his Acceſſions, they rather ſtretch and ſwell the more, and puſh him on to aſpire to that real Character, which his Father aſſum'd, of being *King of the World.* So little has either Increaſe of Wealth, or Extent of Power, heal'd his reſtleſs Faculties, or compos'd the unruly Turbulence of his Spirit. However, had *Aureng-Zebe* laid his Schemes of Victory only towards the *Indian* Princes, and thoſe potent Neighbours, from whoſe Conqueſt he might expect to reap ſome Glory; this methinks would have carried with it a greater

Air

Air of Majeſty and Grandeur, than that meaner Action which is recorded of him in *India*, of ſtripping the *Faquires* of their Wealth and Jewels.

It ſeems this Prince was minded to compaſs a little Treaſure ſomewhere, and the only Method he pitch'd upon for it, was to make a Booty of the *Faquires*. Theſe *Faquires* nearly reſemble the *Romiſh* Mendicants in ſome things, their Character I ſhall expatiate upon hereafter. The Emperour therefore cauſes Proclamation to be made through all the Provinces of his Kingdom, *That all* Faquires *ſhould make ready to repair to a ſplendid Entertainment, which he deſign'd to prepare for them.* The News of this Royal Banquet was eſteem'd ſo honourable an Inſtance of Condeſcention in the Emperour to theſe poor Men, that without any further Summons or Invitation they inſtantly prepar'd and flockt from all the remoteſt parts to come and receive it. When they were come, and had ſatisfied themſelves with the ſumptuous Feaſt, and overjoy'd at the Thoughts of being Gueſts to ſuch a Noble Banquet, to which they had been called by the

Aurengzebe's *robbing the* Faquires.

the Perſon of their Emperour, they now addreſs themſelves to him with grateful Acknowledgments for his Bounty in thoſe Royal undeſerv'd Favours, ſo far beyond what the Meanneſs and Poverty of their Condition would ſuffer them ſo much as to think of. And withal wiſhing him, that Glory and Succeſs might be the diſtinguiſhing Characters of his proſperous Reign for many Years, they humbly craved Liberty of departing to their proper Dwellings. To which the Emperour reply'd to this Effect, *I would not have you think that I have yet forgot the Kindneſs I had for you and your Profeſſion, in my former Years. 'Tis not the being ſeated upon the Throne of* India, *that can make me overlook the Conſideration of your Poverty, or the Relation I had to you, e'er Fortune and your Good Wiſhes rais'd me to the Glory of my Anceſtors, and the Soveraignty I now enjoy. And therefore as you have thought fit to taſte of my Banquet, and expreſs your ſelves pleas'd with the Entertainment; ſo I expect from you likewiſe the acceptance of ſome Raiments I have provided for your Uſe, to prevent your Return in that ragged Dreſs; and that the*

the World may ſee after your Departure hence, what Kindneſs I had for you, in conferring theſe more laſting Favours upon you. At this they unanimouſly voted for their old Cloaths, as more agreeable to their Condition, and that he had ſufficiently honour'd them by his ſplendid Repaſt. But the Servants, who ſtood by, immediately unſtript the *Faquirs*, and brought forth freſh Garments for their old, in which were found abundance of Jewels, Gold, and Precious Stones, enough by far to overpay the Expence; as *Aureng-Zebe* by his former Acquaintance and ancient Intimacy with them could well diſcover. This Relation which I had from a Gentleman at *Suratt* agrees very well with *Auren-Zebe*'s Policy; but methinks it ſuits not well with his Honeſty and Greatneſs.

The Inſolence of the *Portugueſe*, as well as *Rajahs*, gives likewiſe ſome Diſturbance to this Prince, and has drawn down his Arms againſt their Forces, which has driven ſeveral of them from the adjacent Iſlands to repair for ſhelter to our Iſland of *Bombay*. The *Mogul*'s Army has made ſeveral Inroads into their

The Inſolence of the Portugueſe in India.

their Country, plunder'd ſome ſmall Towns, and threatens *Baſſeen*. For the *Portugueſe* Governour of that Town inticed from a *Rajah* that lived near him a very beautiful Woman of the *Bramin* Caſt, which was after a while ſent for by the *Rajah*, and remanded back again by twenty or thirty Soldiers. But the Lady's Charms blinded his Reaſon, and biaſſed both his Juſtice and Civility, made him refuſe to diſmiſs her, and treat the Meſſengers with ſuch Violence, that the *Mogul* in Vindication of the *Rajah*, encourag'd his ſtorming of the Town.

Three Reaſons of the Mogul's *Enmity to the* Portugueſe.

Other Reaſons are uſed for the *Mogul*'s preſent infeſting the Country of the *Portugueſe*, and for ſending three ſeveral Parties of Men, pillaging, burning and deſtroying all before them. One is, that the *Portugueſe* burnt formerly a *Cogee* at *Goa*, who is a Perſon skill'd in their Law. Another Reaſon is, becauſe the *Portugueſe* proſelyte the Children of all Perſons deceas'd among them, whether their Parents are *Moors* or *Pagans*, and ſeize their Eſtates into the Church; which raiſes a loud Clamour againſt them, and grievous Com-

1. *Their burning a* Cogee.

2. *Their Converſion of the* Indians.

plaints

plaints to the *Mogul*. Some aſcribe the Hatred and Hoſtility of the *Moors* at this time to theſe two inſufferable Actions of the *Portugueſe*. Beſides all this, the Religion of the *Portugueſe* is very offenſive to this Emperour, who carries ſuch an invincible Antipathy to Idolatry, and all ſort of Adoration of Images, that he has now ſuppreſſed the greateſt part of all the Pagodes of his Dominions, where his Pagan Subjects incens'd and invok'd the Idols. Nay, this is ſuch an Abomination to the Mahometan Belief, that the *Moguls* allow not the Repreſentation of any Creature that has Life, even upon their Tea-Cups and China Ware, nor admit the Figure of any Animal upon their Atlaſſes or other Silks. Therefore the *Portugueſe* Religion being groſly tainted with this manner of Falſe Worſhip, has render'd them very deteſtable to this ſort of Men, as well as other things have made them odious to the *Arabians* at *Muſcat*. They that were formerly the Glory and Terror of the Eaſtern Seas, who flowed with Wealth, and all the Riches of the *Indian* and the *Perſian* Gulph, are now as low and declining,

3. *Their Idolatry.*

The low condition of the Portugueſe in India.

clining, as they formerly were powerful and in a ſplendid ſtate. The *Muſcatters* daily increaſe their Naval Forces, and prevail againſt them inconteſtably at Sea, by fitting out againſt them Ships both of Burthen and Strength, and manning them with skilful, bold, and adventurous Sailers. Only two years ſince they built in the River of *Suratt* a very comely ſtout Ship of above a Thouſand Tun, which carried at leaſt an Hundred Guns.

The Mogul's Age. The *Mogul* is now paſt Eighty Years of Age, but yet adminiſters the weighty Affairs of his vaſt Kingdom, and retains a Vigour in his Diſcerning Faculties. Whatever he eats is firſt taſted by his Daughter, and paſſes under the Chops or Seals of three or four principal *Omrahs*; and his Drink is the Water of the River *Ganges*, which is reputed Sacred throughout all his Kingdom, and is ſaid to ſanctifie the Natives, whether they drink, or bath in it. I fancy the Native Purity of the Water may give it this Credit and Reputation, becauſe they ſay it has that ſingular Quality of our River *Thames*, that it never remains corrupt long;

His care of what he eats.

His Drink.

and

and a Quart of it is lighter by much than any other Water. This Water is dearer to him, than if he had drunk *Europe* Wine; for it is brought to him over Land in Copper Jarrs, tinn'd within, upon Mens Shoulders, or upon Beaſts of Burthen, ſeveral Hundred Miles. Thus the ancient Kings of *Perſia* drank no other Water, than that of the River *Elæus* or *Choſpes*, becauſe of the Eſteem they had of its Excellence.

His Care in taking Phyſick.

Whenever his Health requires Phyſick, he expects the Phyſician ſhould lead the way, take Pill for Pill, Doſe for Doſe, of the ſame which is adminiſtred to him; that he may ſee the Operation upon the Body of the Phyſician, before he will venture upon it himſelf. He never violates his Obligations to Abſtinence, by taſting the Juice of the Grape, which the *Omrahs* diſpenſe with, and are fond of, and buy it up at any rate, if they can by any private Method be accommodated with it in the Camp.

His Abſtinence.

He formerly admir'd the Fair Sex; but Old Age, and the Decay of Nature, keep him at a farther Diſtance at preſent from his *Haram*. His Women are

all cloſely guarded, not viſible to any, but himſelf and his Eunuchs, whoſe Virile Parts are cut off ſmooth, to prevent the leaſt Temptation from the Sex; ſo that whenever there is need, they are forced to the uſe of a Quill in making Urine. And all the Women of Faſhion in *India* are cloſe penn'd in by their jealous Husbands, who forbid them the very ſight of all Strangers. However the Watch is neither ſo careful, nor their Modeſty ſo blameleſs, but that they ſometimes will look abroad for Variety, as well as their roving Husbands do. A Paſſage of which I ſhall here inſert. A Gentlewoman, viciouſly inclin'd, contrives one Day to get abroad, with a truſty Familiar of her Acquaintance, though totally a Stranger to her new Husband. She freely imparts her lewd Intentions, earneſtly requeſts her Fidelity, and withal deſires ſhe would vouchſafe to take the Meſſage upon her ſelf, and walk into the Bazar, and there eſpy what comely Perſon ſhe could meet with, proper, lovely, young, and handſom, and conduct him privately to ſuch Apartments as ſhe had provided.

The Eunuchs cut ſmooth.

A pleaſant Story of an ingenious lewd Woman.

ded. The Friend, thus inſtructed, goes abroad, views, and culls out from the reſt in the Bazar the moſt amiable Perſon ſhe could meet with, and intreating him to ſtep aſide, diſcovers the Intriegue, and then conducts him to the place appointed. The Gallant it ſeems was Husband to the Gentlewoman that expected him, who ſeeing him come near the Gate, was all in Confuſion, and quite confounded at the ſight of his unfortunate Approach. But ſhe found it was no time to dally, or delay her Reſolutions, and therefore inſtantly ſummon'd all her Thoughts, and after a little Pauſe, threw her ſelf directly upon the Cot or Bed that was by, and put the Covering over her Face. Her Husband, ignorant whom ſhe was, and knowing for what Intent he was ſent for, begins immediately to diſturb her, and by and by endeavours to uncover her Face. At which ſhe roſe up in a ſeeming Rage, and told him, *For ſhame, Sir, I have often heard of your Pranks and looſe Intriegues abroad, but my Charity made me willing to unbelieve it, till this Minute has given me an invincible Argument, for aſſuring me of the Truth of what*

was ſpoken. I ſent on purpoſe to find you out, and plac'd my ſelf as a Stranger here to entertain you; and hither you came, I find, with diſhoneſt Reſolutions, and treacherous Deſigns to our Nuptial Bed. Can you pretend to ſo much Tenderneſs and Affection for me, and yet liſten to the leaſt Temptation that courts or calls you from me? Was I ever unfaithful, or cool in my Affection, that might thereby drive you from my Embraces, to follow Strangers you never heard of? At this rate ſhe turn'd the Argument upon himſelf, made him the only Perſon guilty of theſe wanton Amours, and with a gargled Mouth endeavour'd to wipe off all the Defilements of her Thoughts, and to render her Innocence as clear as her Excuſe. She knew that a Conjugal Affection is very apt to grow jealous upon any apparent ſuſpicion of mutual Fidelity, and that nothing ſooner excites and ferments the Rage of a Man, than the apprehenſion of a Partner in his Bed. But yet this Jealouſie is much extinct among the Inhabitants upon the Coaſt of *Malabar*, where the Husbands, even the prime Nobility, to compleat the Welcom of their Entertainments,

Women offer'd to Strangers.

tainments, offer the Familiarity of their Wives; and eſteem the rejecting this Civility as an Affront. Two *Engliſh* Merchants ſome time before I came to *India*, were invited abroad, and after Dinner were tempted with this kind of Treat; but the Piety of one of them kept him from it, whilſt the immodeſt Frolicks of the other intic'd him on to the uſe of an unlawful Pleaſure. And many of their Women by their uſual Cuſtom in theſe caſes, quite contrary to that of other Nations, have gain'd the Name of *Malabar Quills*.

THE CITY OF *SURATT*, AND ITS INHABITANTS.

The Latitude of Suratt.

Its Situation.

THE City of *Suratt* lies in 21 Degrees, and ſome odd Minutes of North Latitude. 'Tis by *Ptolomy* call'd *Muziris*, and is ſituated upon a River Ten or Twelve Miles diſtant from the Sea. The Name of the River is *Tappy*, or *Tindy*, which riſes from the Mountain of *Decan*, and from thence falls down through *Brampore*, and by *Meanders* from *Suratt* glides down gently into the Ocean. The Circumference

rence of it, with the Suburbs, is between two and three *Engliſh* Miles, tending ſomewhat in its Poſition to the Form of a Semicircle or Half Moon, becauſe of the winding of the River, to which half of it adjoyns. It is fortified with a Wall, which is flankt at certain Diſtances with Towers and Battlements, occaſion'd by the frequent Incurſions of the Enemies; but its greateſt Strength is in the Caſtle, which commands not only the Ships and Boats in the River, but likewiſe guards the City by Land.

The Caſtle is built towards the South Weſt part of the City, having a River to defend it on one ſide, and a Ditch on the other. It is built ſquare, and fortified at each Corner with a large Tower, containing various Lodgings, and furniſh'd with all Conveniences fit for accommodating the Governour, and has ſeveral Canons mounted upon the Walls. *The Caſtle.*

The Entrance into the City is by ſix or ſeven Gates, where are Centinels fixt continually, requiring an Account, upon the leaſt Suſpicion, of all that enter in, or paſs out of the City. *The Gates of the City.*

The Buildings. The Houſes are many of them fair and ſtately, tho' unproportionable to the Wealth of the Inhabitants, who are always concern'd to conceal their Riches, and therefore never exceed in any Luxurious Furniture, leſt it ſhould prove too powerful a Temptation to the Avarice of the *Mogul*. They are flat roof'd, or rather made a little ſhelving, after the manner of the Buildings in *Spain* and *Portugal*, cover'd with Tiles, and the Walls are made of Brick or Stone. The Windows are without Glaſs, and kept open for the Convenience of the freſh Air; and the Floors both of the lower and upper Stories are all Terraſs'd to make them cool. But the poorer ſort, and ſuch as inhabit the Skirts of the City, live much meaner, in Houſes, whoſe Walls are only Bambous at a Foot diſtance, with Reeds wove through them; and their Covering is only Cajan, or Palm-leaves of Trees, which gives them the common Name of Cajan-Houſes.

The Streets The Streets are ſome too narrow, but in many places of a convenient breadth; and in an Evening, eſpecially near the Bazar, or Market-

place,

place, are more populous than any part of *London*; and ſo much throng'd, that 'tis not very eaſie to paſs through the multitude of *Bannians* and other Merchants that expoſe their Goods. For here they ſtand with their Silks and Stuffs in their Hands, or upon their Heads, to invite ſuch as paſs by to come and buy them.

In the midſt of the City is a ſpacious yacant place, called *Caſtle-Green*, becauſe of its nearneſs to the Caſtle, on which are laid all ſorts of Goods in the open Air, both Day and Night, excepting the *Muſſoun* time. And here the *Engliſh*, *French*, and *Dutch*, with the Natives, place their Bales, and prepare them as Loadings for their Ships. *Caſtle-Green.*

The Governour of the Caſtle is appointed by the *Mogul*; and his Authority ſeldom ſtretches beyond the ſpace of three Years, in all which time he is a real Priſoner under the appearance of a high Commander, and under a ſevere and ſtrict Engagement never to paſs without the Walls of his Caſtle; but to be continually upon his Guard, in a conſtant readineſs for any Emergence *The Governour of the Caſtle always confin'd to it.*

gence or Surprize, all the time he is in the Government.

Suratt *a chief Town of Trade.*

Suratt is reckon'd the moſt fam'd Emporium of the *Indian* Empire, where all Commodities are vendible, though they never were there ſeen before. The very Curioſity of them will engage the Expectation of the Purchaſer to ſell them again with ſome Advantage, and will be apt to invite ſome other by their Novelty, as they did him, to venture upon them. And the River is very commodious for the Importation of Foreign Goods, which are brought up to the City in Hoys and Yachts, and Country Boats, with great Convenience and Expedition. And not only from *Europe*, but from *China*, *Perſia*, *Arabia*, and other remote parts of *India*, Ships unload abundance of all kinds of Goods, for the Ornament of the City, as well as inriching of the Port.

Its Commodities.

It is renown'd for Traffick through all *Aſia*, both for rich Silks, ſuch as Atlaſſes, Cuttanees, Sooſeys, Culgars, Allajars, Velvets, Taffaties, and Sattins; and for Zarbatfs from *Perſia*; and the abundance of Pearls that are brought

brought hither from the *Perſian* Gulph; but likewiſe for Diamonds, Rubies, Saphires, Topazes, and other Stones of Splendor and Eſteem, which are vendible here in great quantities: And for Aggats, Cornelians, Nigganees, Desks, Scrutores, and Boxes neatly poliſht and embelliſht, which may be purchas'd here at very reaſonable Rates.

The Gold of *Suratt* is ſo very fine, that 12 or 14 *per Cent.* may be often gain'd by bringing it to *Europe*. And the Silver, which is the ſame all over *India*, out-does even the *Mexico* and *Sevil* Dollars, and has leſs Allay than any other in the World. I never ſaw any Clipt Money there, and 'tis rare if either the Gold or Silver Coin is falſified. The Gold Moor, or Gold Roupie, is valued generally at 14 of Silver; and the Silver Roupie at Two Shillings Three Pence. Beſides theſe they have Foreign Coyns, but not in that Plenty; and Pice, which are made of Copper, Sixty of which, ſometimes two or three more or leſs, are valued at a Roupie. Lower than theſe, bitter Almonds here paſs for Money, about Sixty of which make a Pice.

The fineneſs of Indian Gold and Silver.

No clipt or bad Money.

Gold and Silver Roupies how valued.

A Pice how much.

Bitter Almonds paſs for Money.

All

The Cuſtom paid by all ſtrange Coins.

All ſtrange Coyn, whether Imported or Exported, pays to the *Mogul*'s Officers Two and an half *per Cent.* and other Goods pay more. In ſome other Nations of the Eaſt, as in *China*, they take other Meaſures in their Cuſtoms, not according to the Value or Quantity of the Goods, but according to the Burthen of the Ship, which is meaſur'd and examin'd upon her firſt Arrival; and upon this ſuch a Cuſtom is charged upon her, without any Conſideration of her Cargo. When this is paid, there is Liberty granted of fraighting upon the Ship what Goods Men pleaſe, thoſe of the richeſt as well as the meaneſt Value. An *Engliſh* Ship there of 400 Tuns, paid for its Cuſtom 1000 Dollars.

Cuſtoms paid in China *according to the largeneſs of the Ship.*

All ſtrange Coins melted down at Suratt.

Whatever ſtrange Coyn comes into the Hands of the *Mogul*'s Officers, 'tis melted down, and converted into Roupies, which are ſtamped with the particular Characters of the Emperour then Reigning. After the Emperour's Death the value of it abates, may be a Pice or two in a Roupie, becauſe of its Antiquity, whereby, they ſay, ſo much of its Worth is wore off; and only the new

The Reaſon that Old Coin is of leſs value than New.

new Coin paſſes currant without any Diminution.

The Silks and Callicoes vendible here, are either ſold by the Piece, or by Cobits, which is a Meaſure containing 27 Inches. *Silks ſold by the Cobit.* *A Cobit what it is.*

Their Rice and Corn, and other Commodities which are ſold with us by Concave Meaſures, are with them ſold by Weight. The common Weight is a Sear, which weighs 13⅓ Ounces Avoirdupoiſe; and alſo the Maund, which contains forty Sear. Pecks and Buſhels I never heard of. For as their Kingdoms, ſo are their Cuſtoms in theſe Kingdoms quite oppoſite in many things to ours. The Teeth of their Saws, for Inſtance, are made quite contrary to ours; their Locks are faſhion'd and open quite different ways; and the very Diſpoſitions of ſome Irrational Creatures vary from the Genius they retain with us; as at *Tunquin* the vigilant Dogs watch all Night to devour the Rats and Mice, which are there very large and troubleſom; as our Cats do with us. *Corn ſold by weight.* *No hollow Meaſures in* India. *Some* Indian *Cuſtoms contrary to ours.* *Dogs catch Mice.*

Goods are brought to *Suratt* from *Agra*, their Capital City, from *Dehli*, *Baroch*, Suratt. *Goods from whence brought to*

Baroch, *Amadavad*, and other Cities noted for particular Commodities, which are ſold off in great quantities to the *Europeans*, *Turks*, *Arabians*, *Perſians*, and *Armenians*, who above any of the reſt Travel the fartheſt, ſpread themſelves in all parts of *Aſia*, as well as *Europe*, and are as univerſal Merchants as any in the World. The *Armenians* are Civil and Induſtrious, their Language is one of the moſt general in all *Aſia*, and they have ſpread themſelves in vaſt Colonies very far, in *Anatolia*, *Perſia*, the *Holy Land*, *Egypt*, *Ruſſia*, and *Polonia*, and range by private Perſons and Families, like *Jews* into all parts, and like them are as ſubtle and diligent in their Traffick. For they have always had a celebrated name for Merchandiſe; and near them in ancient times, that is, at *Phaſis* in *Georgia*, was kept the Golden Fleece, which was likely nothing elſe but a Rich and Profitable Trade of Wool, Skins, and Furs, which the Northern People brought thither, and to which they now drive a Trade of ſome reſemblance in their coſtly Tapeſtries, Grograins, watered Chamlets, *&c.* And

Armenians *great Merchants.*

Jaſon,

Jaſon, and the Greeks being the firſt Diſcoverers of the Fleece, above all the reſt of *Europe*, and encountring many Hazards and Dangers in the firſt Navigation; it was ſaid to be guarded by Furies, Bulls, and an horrible Dragon, that is by men bold and well Armed.

For the Carriage of their Goods, the *Indians* ſeldom make uſe of Horſes, they are generally employed in the *Mogul*'s ſervice in War; but bring them to *Suratt* in Waggons, upon Dromedaries, Aſſes, and Camels: The ſtrength and hardineſs of the Camels qualifie them extremely for the weight of Burthens, and the length of the Roads. They diſpatch their Journeys with ſome quickneſs, and have this advantage in making ſhort the way, in that they are obſerv'd to have a Joint extraordinary in their hind Leg, which haſtens and aſſiſts their Motion, by the large reach which it gives them in their walking. They cannot walk upon ſlippery places, and are therefore beſt fitted by Nature for Sandy Earth.

The Carriage of their Goods in India.

A joynt extraordinary in the Leg of a Camel.

At the time that the Camels Couple, the Female takes the burthen in her Womb

The manner of the Camels Copulation. Womb in the ſame poſture ſhe receives the Load upon her back; for they both lie down upon their Bellies and generate backwards, becauſe the Genitals of the Male are placed behind. When they are in caſe for Copulation, the Keepers are conſtrain'd to muzle them, and keep a ſevere hand over them, they are ſo rampant, furious, and unlucky; and at theſe ſeaſons the luſtful inflam'd Animal will ſubſiſt, they ſay, Forty Days together without Food. The Heat and vigour of their Spirits keep them ſprightly and alive without any Aliment. Some of the Camels go with their young above a Year.

A Camel when heated with Luſt, will live 40 days without Food.

The time they go with Young.

The Spice-Trade in the Hands of the Dutch. The *Dutch* ſupply *Suratt* with all kind of Spices, ſaving Pepper, in which the *Engliſh* ſhare with them. The Cinnamon is brought hither from *Ceylon*, and is cut off from a Tree cloathed with three Barks, two whereof are ſtript off, which are the Cinnamon, the third and moſt inward, which incloſes the body of the Tree, is never toucht, becauſe an Inciſion in it kills the Tree. After three Years time the two extreme Barks are renew'd, and cover the body of the Tree again, and are fit to be

Ceylon the chief place for Cinnamon.

The Cinnamon-Tree.

be pulled off. If the *Dutch* are under any apprehenſion of glutting the Trade of *Europe* with this fragrant Spice, and of abating its value by ſending home too great an abundance, they lay it on an heap and burn as much of it as they imagin uſeleſs for their ſervice, which Spicy Mountain ſends out its fragrant Exhalations for many Leagues into the Sea.

Much Cinnamon burnt by the Dutch.

The Cloves and Nutmegs are convey'd hither from ſome Iſlands towards *Malacca*, whither the *Dutch* ſend their Exiled Criminals to perpetual Slavery. Upon the Out-ſide of the Nutmeg is the Mace, which is cover'd again with a very thick Coat, like a green Wall-Nut; this Covering preſerv'd is taken as a high Cordial, and eaten as a Reſtorative with pleaſure. They relate a paſſage ſomewhat ſtrange and ſurprizing concerning the nature of the Nutmeg-Tree, that it is never Planted, and if it be it never thrives; but ſuch of them as Fructifie and arrive at perfection, ariſe from a ripe Nutmeg ſwallowed whole by a certain Bird in thoſe Iſlands, which diſgorges it again without digeſting it, and this falling

Iſlands of Malacca, afford Cloves and Nutmegs.

The Nutmeg.

A Report concerning the Nutmeg-Tree.

to the ground with that ſlimy matter it brought along with it, takes root and grows an uſeful Tree: But this may be a ſubtle contriv'd ſtory of the *Dutch*, to keep Men from endeavouring to tranſplant them.

Cloves. The Cloves grow upon a Tree, and before they come to maturity, are of a very delightful Colour. Before they are cleans'd, they are of ſuch a ſpungy attractive quality, that they drain any *Their Spungy quality.* Liquids that ſtand near them, and except the Maſter of the Ship, in his conveyance of them from the Iſlands, takes care to keep them at a convenient diſtance from his Liquors, a quantity of them will in two days time extract and dry up a Hogs-head of Wine or Water.

How the Dutch draw the Spirits from the Spices, and then ſell them. Thoſe that Sell the Spices are not always very fair and honeſt in diſpoſing of them. For ſometimes they extract a quantity of Oyl, or Eſſence, or of Spirits from the Cloves, Cinnamon and other Spices; and after this, confidently expoſe them for choice untainted Commoditits, and raiſe their Rates to that pitch, as if they were freſh, and never robb'd of their Spirits: Some

in

in *Batavia*, their Capital City in the *East*, whither the greateſt quantity of Spice are brought, have large Yards fill'd with them, and kept there on purpoſe for this Deſign, firſt to drain them of their Eſſences and purer qualities, and afterwards ſell them for ſound Goods. For which reaſon we ſometimes meet with ſeveral ſorts of Spice that are very dry and inſipid, of little Smell or Taſte, pillaged of all their Oyl and Subſtance.

Beſides their Governour of the Caſtle of *Surátt*, who is always confin'd a Priſoner within its Walls, there is another of the City, to whoſe management and Care is committed the Truſt of all Civil Affairs. He receives Addreſſes from the Principal Merchants and Men of Note, and all Applications of moment from the Inhabitants are made to him. He generally keeps at home for diſpatching the buſineſs of his Maſter, or the People under his Care; and if he goes abroad, he ſometimes takes the Air upon an Elephant, ſeated in a Chair of State upon his back; and beſides the Keeper of the Beaſt, carries along with him a Peon,

The Governour of the City.

or Servant to Fan him, and drive away the buſie Flies and troubleſome Muſketoes: This is done with the Hair of a Horſe's Tail faſtned to the end of a ſmall ſtick of a Foot length, a very homely Fan, but yet the only one in eſteem with the Grandees, and even the Emperour himſelf. To maintain the dignity of his Poſt and Station, he maintains ſeveral large Elephants, and keeps in conſtant pay and readineſs many Souldiers, both Horſe and Foot, to guard his perſon at home and abroad, and to be ready for his diſpatches.

A Horſe-tail Fan.

He does not peremptorily Arbitrate in Caſes of moment, but when any matter of conſequence is brought before him, he ſeldom determines it without the Conſultation and Concurrence of other Officers of the City, the *Cogy*, the *Vacanaviſh*, and *Catoual*.

Officers in the City.

The *Cogy* is a Perſon skilled in the Municipal Laws, acts as Judge, and is conſulted in matters relating to the Civil Cuſtoms of the Empire.

The Cogy.

The *Vacanaviſh* is the *Mogul*'s publick Intelligencer, and is imploy'd in giving a Weekly Account from *Suratt* to the Court of *India*, of all occurrences here of Truth and moment

The Vacanaviſh.

Next

Next to him, and ſomewhat like him, is another Officer called the *Harcarrah*, who harkens to all kind of News, whether true or falſe, liſtens to every thing that happens, whether of moment or of no account, and reports to the great *Mogul* whatever is done or ſpoke of; but with ſo ſoft a Pen, that nothing may offend, conſidering the profound veneration due to ſuch a powerful Prince, whoſe Frowns are mortal. *The* Harcarrah.

The *Catoual* is another Officer in the City, ſomewhat reſembling a Juſtice of the Peace, in endeavouring the ſuppreſſion of all Enormities in the City. For which reaſon he is oblig'd to ride the ſtreets for prevention of Diſorder, thrice in the Night, at 9, 12, and 3 a Clock, 'till 5 in the Morning, at which Hours the Drums beat, and a large long Copper Trumpet ſounds aloud. The *Catoual* is always attended with ſeveral Peons and Souldiers arm'd with Swords, Lances, Bows and Arrows, and ſome with a very dreadful Weapon, a Rod of Iron about a Cubit's length, with a large Ball of Iron at the end, which is able with eaſe to daſh out the *The* Catoual. *A dangerous* Indian *weapon.*

Brains, or break and ſhatter the Bones at once. When he meets with a Perſon guilty of petty Irregularities, or ſome trivial Offence, he Confines him for ſome time; but if his Miſdemeanour be more notorious, he muſt ſmart for it by a Chawbuck, or Baſtinado.

Tho this City is frequented by a conflux of ſeveral Nations, and Peopled by abundance of Foreigners as well as Natives, whoſe mixt Concourſe and mutual Converſations might be apt to raiſe Tumults and Diſputes, yet they very rarely happen, ſo much as to cauſe even a ſlight Puniſhment. And for Capital Inflictions, there are ſeldom Criminals ſo daring as to merit or incur the Guilt of them. The In-offenſive Converſation of the Gentile *Indians*, who are very apt to receive, but ſeldom to give an abuſe; keeps them Innocent, and at a diſtance from all hainous Crimes, and timorous in approaching the commiſſion of any ſuch groſs Offence, as Murther, Robbery, and ſuch like; and for petty Failures, a drubbing is a ſufficient Atonement to publick Juſtice.

Capital Crimes rare in India.

I believe there has not been a Criminal for this 20 Years that has ſuffer'd a Capital

Few put to Death at Suratt.

Capital Puniſhment at *Suratt*. There were, I confeſs, ſome Pirates, but all of them *Europeans*, who were guarded thro' *Suratt* in their Journey to the *Mogul*, for a Tryal of their Lives, while I ſtayed there.

The Power of Life and Death is the Emperour's Prerogative, which he hardly vouchſafes to communicate to any Civil Judge, except they be at a diſtance, but reſerves that Authority intirely to himſelf, of pronouncing the Sentence of Execution; and if the Offender is at a diſtance, his Crime is many times tranſmitted by a Meſſenger to the *Mogul*, who determins ſometimes without ſending for the Offender, according to the Account of the matter that is ſent him. *The power of Life and Death in the hands of the Emperour.*

In Controverſies and Deciſions of Right, Oaths are adminiſtred and made uſe of here, as well as in Chriſtendom. Tho' the timorous *Bannian* will be apt rather to venture the loſs of his Cauſe, than the taking an Oath, becauſe of the Infamy which ſwearing obtains among them. As we lay our Hands in ſwearing upon the Holy Bible, ſo he puts his hand upon the *Oaths adminiſtred in* India.

The Bannian *Oath.* venerable Cow, with this Imprecation, *That he may eat of the Fleſh of that Bleſt Animal, if what he ſaies be not true.* For as the *Chineſe* endeavour a perpetuation of their Laws, and the preſerving their People in Obedience, by the dread and awful Reſpect which they Harbour towards their Dead Parents, whom they pretend are Inſpectors of their Childrens Actions, and highly incens'd at their Poſterity, whenever they tranſgreſs, or would contrive an alteration of thoſe Laws which they have left them; ſo does the Opinion of the Traſmigration awe the *Bannian* into a ſingular reſpect for all Kinds of Beaſts, eſpecially the Cow, which for their Lives they would not touch, leſt they might thereby Eat the Fleſh of that Animal, wherein they hope their Father's Soul has been.

The Fourſdar. If any Thefts or Robberies are committed in the Country, the *Fourſdar*, another Officer, is oblig'd to anſwer for them; who is allowed Souldiers and Servants under him to traverſe the Country, and look after the High-Ways, to hunt out the Robbers, and keep all ſuſpected Places quiet and ſafe for Paſſengers. Having

Having given this Account of the ſituation and Extent of *Suratt*, of its Strength and Buildings, and of its Riches and Commerce, (which are the ſtrength of a Nation) and likewiſe of its Governour and Principal Officers: I ſhall now proceed to a Relation of its Inhabitants, eſpecially its Natives, of their Cuſtoms and manner of living; of their Religion, their Feſtivals and Faſts; their Marriages and Burials; of their Language, their Learning and Recreations.

The Moors at Suratt.

I ſhall diſtinguiſh the Natives here into three ſorts. Firſt, the *Moors*, or *Moguls*. Secondly, the *Bannians* or Antient Gentiles. Thirdly, The *Parſies* or *Gaures*. And firſt, To treat briefly of the *Moors*, who are allowed a precedence to all the reſt, becauſe of their Religion, which is the ſame with that of their Prince, and for this reaſon they are advanc'd to the moſt Eminent Stations of Honour and Truſt; are appointed Governours of Provinces, and are intruſted with the Principal Military, as well as Civil Employments. Very few of the Gentiles being called to any conſiderable Truſt, or incou-

Reſpected above the Gentiles of their Religion.

rag'd

rag'd any more, than juſt to follow their ſeveral Manual Occupations, or Merchandize. For Religion, which puts a Biaſs upon the Mind, Intitles them to the Court Favours, when it carries a conformity to that of their Prince. Therefore the Gentiles are little eſteem'd of by the *Mogul*, and contemned by the *Moors*, and often treated with Inhumanity and neglect, becauſe of their adheſion to the Principles of a Religion, which is differenr from that of the State. And yet their peaceable ſubmiſſive Deportment wins mightily upon the *Moors*, and takes off much of that ſcornful Antipathy which they harbour againſt them.

The Moors *forbid to taſte Wine, but allow'd Concubines.*

As the *Mahometan* Principles indulge an extraordinary Liberty for Women, ſo are they nice in the innocent allowance of Wine, and ſtrictly prohibit the taſting of ſtrong Liquor. The *Moors* therefore here, as in other Kingdoms, practiſe the Uſe of Concubines, according as their Fortunes and Abilities can reach towards their Maintenance; by which means they fancy not only an impunity to themſelves, but ſomething of Merit, by propagating the number

number and increaſe of the Faithful.

Yet tho' they are under a ſevere reſtraint from the Juice of the Grape, they are not debarr'd the Eating of Rich and delicate Food, nor from dreſſing it with ſuch ſtore of Spice and high Cordial Ingredients, as mightily invigorate their Spirits, warm their Stomachs, and inflame the Vital Heat. Cloves and Amber-Greſe, Cinnamon and other fragrant Oriental Spices, do often help to compound their Diſhes of Palau, and other Meats that are in uſe among them, in the Families of Men of Fortune and Eſtates. Some of whom, notwithſtanding their Prophet, thro' whoſe Prohibition they are reſtrain'd from Wine, will yet privately be as Licentious therein, as other Perſons who are allow'd to drink it with moderation. And many of them take the liberty of mixing Dutra and Water together to drink, without any privacy or fear, which will intoxicate almoſt to Madneſs, when they are in the humour of gulping it freely; and this ſometimes puts them beyond their Native tender Deportment, and forces them upon ſuddain Bold Attempts. 'Tis commonly obſerv'd concerning this

Their Food.

Dutra intoxicating Herb.

this Herb Dutra, that whatever Humour prevails in any perſon at the time of his drinking it to Exceſs, that Temper continues with him in the higheſt pitch, 'till the inebriating quality abates. If he is Melancholy, he is then rais'd to the utmoſt degree of Sadneſs; If Amorous, he is all Love and Flame; if he is Merry, he is then a perfect Antick. And pouring cold Water upon the Leggs, removes theſe exceſſive Humours, and reſtores them to their Senſes and Sobriety again. The *Engliſh* and other *Europeans* ſometimes in their pleaſant Frolicks, are pleas'd to divert themſelves with theſe gay Humours and ſtrange Actions, by taking a chearful Draught or two of this Liquor.

Running a Muck. When any grievous Diſaſter happens to a Man, which he finds himſelf unable to ſuſtain through diſquietneſs of Mind and anguiſh of Spirit, 'tis very cuſtomary upon the Coaſt of *Malabar*, for ſuch an unfortunate perſon to make his Application to a large Doſe of this Herb for his Relief; which chafes and ferments him to ſuch a pitch; that with a Catarry or Bagonet in his hand he

he firſt falls upon thoſe that are near him, whether Parents, Wife or Child, killing and ſtabbing as he goes; and then in the ſame mad Frenzy runs along the Streets and High-Ways, and blindly Executes the ſame Fate upon all he meets with, 'till at length by ſome Martial Hand he falls himſelf, and ends his Life in that bitter Fit. Theſe that run thus are called *Amouki*, and the doing of it *Running a Muck*. And for this reaſon, to prevent all Miſdemeanours of Perſons heated with Arak, or any ſtrong Liquor, does the King of *Siam* forbid any one to enter into his Palace; and all that do, or are ſuſpected, muſt allow the Porter to ſmell their Breath before they paſs the Gates. Thoſe that pretend to the underſtanding of the derivation of this word Arak, deduce it from the *Arabick*, wherein they ſay it ſignifies Sweat, and metaphorically Eſſence, and by way of Excellence *Aqua Vitæ*. Of this ſort of Liquor there are two kinds moſt fam'd in *India*, the *Goa* and *Bengal* Arak, beſides that which is made at *Batavia*. *Bengal* is a much ſtronger Spirit than that of *Goa*, tho' both are made uſe of by the *Europeans* in making Punch

Drunkard not to enter the K. of Siam's *Palace.*

Arak, *from whence it is deriv'd.*

Two ſorts of it.

Punch, and are bought at both places at very low rates. Arak is diſtilled from Rice, and ſometimes from Toddy the juice of a Tree, and is preſcrib'd in healing the Griping of the Gutts. Stronger than this is another Compound-Liquor made in *India*, which is diſtilled from Black Sugar mixt with Water, with the bark of the Tree Babboul, this is called Jagre Arak; it is as hot as Brandy, and is drunk in Drams by the *Europeans*.

Its Virtue.

Jagre Arak.

But the Coco and the Palm-Tree afford a pleaſant Juice from their Head and upper Branches, which the *Moors* as well as *Europeans* drink of plentifully. A Quart of it may be got for a Pice or two, and is ſo ſtrong that it turns the Brain as ſoon as *Engliſh* Beer; for want of which the Sailers take up with this Juyce to refreſh themſelves, when the Ships Anchor near the Shoar; for no Malt drink is made in *India*. It diſtils from the Tree into Earthen Jars, which are fixt to the Branches of the Coco-Tree, when they are cut off to a Foot length; and are put to the Hole in the Palm Tree, which by inciſion is made one Inch deep, and three wide;

Pleaſant Liquors.

wide; and in one Nights time a Jar containing above a Quart will be filled with the Juyce of one Tree. When it diſtils into a Jar that has been formerly us'd, it ſuddainly taints and grows harſh, and turns ſower in leſs than the ſpace of 24 Hours: In the Morning it is laxative, and coſtive in the Evening. The name of this liquor is Toddy; but the Neri which is drawn from the Arequier Tree in a freſh Earthen Veſſel, is as ſweet and pleaſant as Milk, but more lively, without any mixture of a hard or ſharp Taſte. Several *Europeans* pay their Lives for their immoderate Draughts, and too frankly Carouſing theſe chearful Liquors, with which when once they are inflam'd, it renders them ſo reſtleſs and unruly, eſpecially with the additional heat of the Weather, that they fancy no place can prove too cool, and ſo throw themſelves upon the ground, where they ſleep all Night in the open Fields, and this commonly produces a Flux, of which a multitude in *India* die. The ſecureſt way here for preſerving Health after an exceſs in drinking, and an intemperate draught of any ſtrong liquor, is to keep cloſe after it under ſome convenient Cover-

Toddy, Neri.

A Receipt for prevention of Fevers being Mortal.

ing

ing, and to digeſt it by keeping warm, and ſleeping out the Fermentation.

The *Moguls* feed freely on Beef or Mutton, or the Fleſh of any other Creature which is not accounted unclean among them; but Swines-fleſh is under a diſ-repute, and held among them an Abomination. Yet the Grandees will taſte of this, as well as Wine, and will not ſtick at the Eating it at a private Collation. For an *Engliſh* Agent, by a frequent Interview with the Governour of a City, arriv'd at length to that familiarity with him, that he took the liberty of Inviting him and ſome Intimates more, to a friendly Entertainment of *Perſian* and *European* Wines. The Governour coming to it, was ſo Charm'd with the welcome which he receiv'd, becauſe the Wine had that influence on his Humour and Palate, that upon his departure he ſtept to the Agent and told him, he deſign'd him ſuddenly another Viſit, and withal deſir'd from him a couple of young Kidds of the Agent's preparing, and whiſpering to him privately, he told him he meant young Piggs. The Agent expreſſed his humble

Swines-fleſh forbid the Moors.

A Story of ſome Moors eating a Pig inſtead of a Kid.

Senſe

Senſe of the Honour they had vouchſaf'd him, and his ſatisfaction at the freedom they had taken; and withal aſſur'd them, that ſuch an Evening the Kids ſhould be provided for their coming. He inſtantly ſent abroad his Servant, for procuring him two of the fatteſt Pigs that could be met with, and order'd them to be roaſted againſt the time appointed; and pulling off their Skin, and cutting off their Heads and Feet, had them brought before the invited Gueſts. They rejoyc'd at the ſight of them, and when they had taſted, applauded the delicacy of the Meat, eat it with abundance of delight, and boaſted that they had never ſeen any ſuch plump Kids, whoſe reliſh outdid any thing they had ever taſted; and heartily wiſht for the opportunity of ſuch another Repaſt, and the liberty of Banqueting frequently upon ſuch Dainties. They admir'd the Chriſtians Indulgence in ſuch noble Liquor, and ſuch exquiſite Fare, and believ'd that the unconfin'd Luxury in Eating was equal to the pleaſure of their deſirable variety of Women; and that the Carnal Exceſſes approv'd by *Mahomet* do

not outvie the unconſtrain'd Liberty which the Chriſtians take in ſumptuous Repaſts, and ſuch kind of Luxurious Senſuality.

The *Moors* are only bound to abſtain from Unclean Beaſts, and load their Tables with Fiſh and Fowl, and other Fare. And it is only among them that the Butchers kill the Meat, and ſell it to ſtrangers; for the *Indians* will ſcarce look upon a mangled Carkaſs. A Butcher with them is little leſs than a Murtherer, but of all Vocations that is the moſt odious with them.

Banians, no Butchers

The *Moors* with a very rigid and avowed Abſtinence, obſerve every Year one Month, a Faſt, which they term the *Ramezan*; during which time they are ſo ſeverely abſtemious, that they ſtretch not their Hands to either Bread or Water, 'till the Sun be ſet, and the Stars appear; no, not the Youths of 12 or 13 Years of Age. Which makes the Penance ſo much the more rigorous and troubleſome, in that a draught of Water in thoſe warm parching Climates is ſo very neceſſary, and ſo refreſhing to ſuch as are ready to faint with Thirſt. This Faſt is not kept always at the ſame

The Faſt Ramezan.

ſame Seaſon of the Year, but begins its date Annually more early by Eleven Days. When I was at *Suratt*, this mortifying Cuſtom was about the Month of *September*, at which time the *Moors* would begin to refreſh themſelves about the cloſe of the Evening, and Eat then freely; and by an Early Collation in the Morning, before the dawning of the Light, prepare themſelves for the drought and heat of the following Day. The Almighty, they told us, requir'd from *Mahomet*, that his followers ſhould be oblig'd to this Auſterity, the whole Circuit of the Year; but that the Holy Prophet, in compaſſion to the Faithful, obtain'd from God the confinement of it only to a Month, which would therefore highly aggravate their Crime, if they neglected the Dedication of ſo ſmall a Portion of the Year to this Religious Abſtinence, tho' the obſervance of it had been injoyn'd after a more rigorous manner than it is. And to add to the Sanctity of this Celebrated and ſolemn Faſt, their *Mullahs*, acted with a ſacred Zeal, and lively concern for the Souls of the People, will at this time ſpend whole

A ſtory concerning Mahomet.

The Mullahs *Devotions.*

Nights in the *Muſſeets*, in chanting aloud alternately their Divine Hymns, 'till the approach of day breaks up their Devotions: And ſo they compleat their Faſt, according to the ſtricteſt Rules of the moſt rigid *Aſceticks*, by mixing Prayers and Watchings with their Abſtinence; in which, as well as in their Publick Prayers and Religious Worſhip, they tie themſelves up to a very nice and devout ſtrictneſs, and behave themſelves with all thoſe decencies of Reſpect, with that aſtoniſhing Reverence in the *Muſſeets*, as not to defile them with either their Eyes or Lips; not daring ſo much as to turn their Heads to gaze about, or utter the leaſt word to one another. Which profound Reſpect caſts an obloquy and deſerv'd Reproach upon ſome Profeſſors of a much purer Religion, and more Holy Faith, whoſe careleſs Deportment and familiar Addreſs diſcountenance all the Religious decorum of Prayers, and might tempt thoſe Heathens to conclude, that our Devotions were rather ſome light Diverſion, than the effects of ſerious and ſacred Thoughts.

Their decent Religious Behaviour.

The

The *Moguls* are very profuſe in their Funeral Expences; as well at the time of their Friend's deceaſe, as at ſeveral others within the compaſs of a Month, when they think themſelves ingag'd at their publick Invitations to laviſh away immoderate Coſt to their Friend's Memory, enough almoſt to ſink a rich Fortune. Beſides the ſolemn yearly Celebration of an Expenſive Feaſt for all the Friends and Relatives, in Honour of the Departed; that they may revive the kindneſs they entertain'd for the Virtues and Affection of him they lament, and that they may keep up the Idea of his Perſon and Endowments. At this time too the Tomb is deckt with Lamps, and beſet with bright Illuminations, as Emblems of his ſhining Excellencies and Perfections. *The Funerals coſtly.*

The dead Corps is carried after our manner on a Bier upon Mens ſhoulders, decently dreſt and beautifyed with Flowers, and attended with the company of Friends and Relations to the place of Burial The Grave is Arched under Ground ſo high, that a Man may ſit under its Roof; to this Intent, that when the Angel at the Day of *The* Moors *manner of Burying.*

Judgment ſhall come and ask them, Whether they are *Muſſulmen?* They may ſit up in their Graves, and anſwer, *Yes.* Some of them are reported to be skilled in preſerving a Corps from Putrefaction a conſiderable time, only with the Repetition of ſome few Words, and without the Art or Expenſe of *Egyptian* Embalming, to keep it from Corruption, only with a Verbal Charm.

A Charm to preſerve a Corps.

Their Tombs placed contrary to ours.

And as their Minds are wrought into an Averſion againſt ours, by the Contrariety of their Faith, when they were alive; ſo they would ſeem to continue that Antipathy even beyond the ſtroke of Death, to the very Confinement of the Grave, by placing their Corps in a quite contrary Poſition to ours, which are laid from Eaſt to Weſt, as theirs are athwart from North to South.

The Moors *Language wants Characters.*

The Language of the *Moors* is different from that of the ancient Original Inhabitants of *India*, but is oblig'd to theſe Gentiles for its Characters. For though the *Moors* Dialect is peculiar to themſelves, yet is it deſtitute of Letters to expreſs it; and therefore in all their Writings in their Mother Tongue, they

they borrow their Letters from the Heathens, or from the *Perſians*, or other Nations. The Court Language is *Perſian*, which obtains with all the Honourable *Omrahs*; and with all Perſons of Ingenuity and polite Converſation through the Empire; which creates an Ambition of dreſſing their Speech as well as Writing in that favourite Style. For Foreign Languages in *Aſia*, as well as *Europe*, invade the uſe of the Mother Tongue with Princes, and their Miniſters of State; as here the *Perſian* prevails; in *Perſia* the *Ottoman* Language; and at the Auguſt Port the *Arabian* Tongue.

The Court Language Perſian.

'Tis obſervable that the Introduction of a Language concurs towards compleating the Conqueſt of a Nation; which yet the *Moguls* have not been able to effect in *India*, neither totally to reduce the old Natives to a chearful undiſturb'd compliance with the Government: But a potent *Rajah* is tempted to raiſe new Factions now and then to diſturb the Affairs of the *Mogul*, and give Diverſion to his Army. And zealous of the Tradition of their Anceſtors, maintain not only their own Tongue,

Factions now and then in India.

Tongue, but as much as poſſible their ancient Cuſtoms and Opinions, and ſtart new Objections againſt their preſent State, the better to aſſert their Primitive Liberty again; and the ancient Poſſeſſion of thoſe Kingdoms, which their Progenitors for ſo many Ages by immemorial Cuſtom had formerly retain'd.

The Bramin Language. Indeed the *Bramins*, who are deriv'd from *Bramon*, who (they ſay) was one of the firſt Men that inhabited the World, have a Language uſed among them, but very difficult to be attain'd, which ſeveral of themſelves therefore underſtand not. It is the Learned Language among them, called the *Sanſcreet*, and is the ſame with them as Latin is with us. In this the Records of their Nation, the Myſteries of their Theology, the Books of their Religion and Philoſophy, and the Fables of their Prieſts, are writ; wherein are ſeveral weak and looſe Opinions, diſcovering their Ignorance both of the Duration of this World, and the State and Condition of the next.... I wanted that opportunity I wiſh'd for, of enquiring more particularly into the ſeveral Myſteries of their

their Religion. Beſides, few of the learned *Bramins* live near *Suratt*.

The Paper-Books, in vulgar uſe among the Inhabitants of *India*, on which they write, are long Schrowls of Paper, ſometimes Ten Foot in length, and a Foot broad, ſowed together at the upper end as many long Sheets as the occaſion of the Writing requires. The Pen they write with is the ancient *Calamus*, or Reed, about the thickneſs of a large Gooſe Quill. And ſome of their Standiſhes are made long and ſquare, and above an Inch broad, and of ſufficient length to contain both Pens, and a place for Ink. *The Paper-Books in* India. *Their Pens.* *Their Standiſhes.*

Their manner of Writing is neither directly forwards nor backwards, nor in a ſtreight Line downwards, like the *Chineſe* from the upper to the lower part of the Paper; but it is a Medium between both, from the uppermoſt Corner of the left to the lowermoſt Corner of the right, ſlanting gradually downwards; eſpecially when they write any Notes or Epiſtles to one another. *Their way of writing.*

Their Paper by its Slickneſs and Smoothneſs appears ſhining, which is *The Paper.*

of

of ordinary uſe; but that which they write upon, either to the Emperour, or Perſons of Conſequence, is gilt all on the Surface, as ours is only on the edges, with ſome ſmall Flowers interſperſed here and there for Ornament.

The Covering for Letters. For the Security of Letters ſent abroad to the principal Miniſters, or the Emperour, they are incloſ'd in a large hollow Bambou of a Foot length, at one end of which is a Head or Cover two Inches long, which after the Letter is put in, is join'd cloſe to the Bambou, and upon that joining the Seal is fixt, to prevent taking out the Letter without breaking the Seal. This preſerves the Letter neat and clean, unſullied by Rain or Duſt, or being carried from Hand to Hand; ſo that let the Journey be never ſo tedious, this Reſpect always accompanies the Letter to him it was ſent to, that in opening of it, he finds it as neat and fair as it was when it was firſt ſealed up. The Covers of Paper which are put upon our Letters in *Europe*, bear ſome reſemblance to the Civility of the *Indian* Bambou.

Upon

Upon their Chops, as they call them in *India*, or Seals engraven, are only Characters, generally thoſe of their Name, upon Gold, or Silver, or Cornelian Stones. Coats of Arms in *India* are not heard of; for no Man is hereditary there, either to Eſtate or Honours, thoſe all depend upon the Breath and Pleaſure of the *Mogul*, who is the ſole Fountain of Honour and Riches, who blaſts the Fortune of his Subjects, or raiſes them by his Favour, as he thinks fit. There every Man's Title and Eſtate are as mortal as himſelf, die with him, and return to the Diſpoſal of the Soveraign.

No Coats of Arms in India.

The *Indians* in ſending their Letters abroad have not learnt the convenience of the quick Diſpatches of our Poſts: A Pattamar, *i. e.* a Foot Meſſenger, is generally employ'd to carry them to the remoteſt Bounds of the Empire. So that whenever the *Engliſh* are under a neceſſity of writing to *Bengal*, *Maderas*, or any other part of *Indoſtan*, a Perſon is ſent on purpoſe upon the Errand.

No Poſts here.

Neither have they endeavour'd to tranſcribe our Art of Printing; that would diminiſh the Repute and Livelihood

No Printing here.

lihood of their Scrivans, who maintain numerous Families by the Pen. But they can imitate a little the *English* manner of Binding Books.

No Improvement of the Language.

They have not many Learned among them, to remove any Defects that might be found in their common Stile, or to improve their Language, ſo venerable for Antiquity, and preſervation of its ſelf for ſo many Ages without any known Alteration. It is otherwiſe in *Europe*, where Foreign Words are naturalized for embelliſhing the Elegancy of Speech, which has been more particularly deſign'd in *Germany*; and for compleating which the Emperour founded the *Swan-Society*, as Cenſors of the Language, to correct and refine, to alter and amend whatever they found unpoliſh'd or amiſs. But Dr. *Kempfire*, an ingenious Traveller, and *German* Phyſician, who told me this, told me likewiſe, that they exterminate all exotick Words, however proper or ſpecifick, by a Confinement to thoſe of their Mother Tongue, tho' loaded with Circumlocutions. This Method, methinks, cannot ſo much refine, as debaſe the Speech; which being an Inſtrument of

of conveying the Ideas of things to the Mind, muſt needs increaſe its Excellence, by how much the more particular and diſtinguiſhing Characters it repreſents them by; and this Excellence depends upon the Idiom of Words.

In Journeying, or in taking the Air, the *Moors* are not only accommodated with delicate Horſes bred in *India*, but have convey'd hither from *Perſia* and *Arabia* Horſes ſo well turn'd, and of ſuch admirable Shapes, that a Thouſand Roupies is eaſily ſunk in the Price of one of the more ordinary that are brought hither. Some of them are train'd up, and excel in Management as well as Shape; but their Care of them is equal to neither of theſe Excellencies; for in the ſhooing of them, 'tis commonly done ſo inartificially, that they eaſily batter their Hooſs, and expoſe them to ſurbating with a very moderate Journey. *Fine Horſes.*

The Vulgar are not mounted on theſe ſtately Steeds, but they are pleas'd with getting upon a ſmall Ox, as their Pad, to carry them in the Town, or round the Country. They aſcend them *Oxen rid upon commonly inſtead of Horſes.*

as

as we do our Horſes, equipp'd with a ſoft Cuſhion inſtead of a Saddle, and a long Rope thruſt through the Cartilage, which ſeparates the Noſtrils, knotted on each ſide, which ſupplies the uſe of a Bridle. And thus at a good round eaſie rate they travel upon the ambling horn'd Beaſt, either longer Journeys, or ſhorter Stages, as they pleaſe.

Hackeries drawn by Oxen. Their Hackeries likewiſe, which are a kind of Coach with two Wheels, are all drawn by Oxen, which though they are naturally heavy Beaſts, and ſlow in their Motions, yet by conſtant and long Exerciſe they acquire a great Facility and Speed of Foot in drawing the Hackeries, ſo as to vie with one another in Swiftneſs for Wagers in running Races. Some of their Oxen are very large and tall; and all their black Cattel, both of this kind, and the Buffoloes, are remarkable for a big piece of Fleſh that riſes above Six Inches high between their Shoulders, which is the choiceſt and delicateſt piece of Meat upon them, eſpecially put into a Diſh of Palau. The Buffolo is generally larger than an Ox, but a very

A large Bump between the Shoulders of the black Cattle.

Buffoloes.

ſowr

ſowr untractable Animal, by which means he is uſeleſs to the Natives in the convenience of Riding, or of Hackeries, and is generally employ'd in carrying large Bags of Freſh Water on each ſide, from the Tanques to the Houſes. They affect no gaiety of Trappings or of Harnaſs upon their draught Oxen, but delight to ſee their Horns ſet off with Braſs or Silver made hollow, of three or four Inches length, fixt to the tip of them, with a long Chain of Silver reaching from the end of each Horn to the middle of the Head, and there faſtened. *The Horns of the Oxen ſet off with Silver*

The Hackeries are made of a ſquare Figure, as our Coaches, but the Seat is flat, not rais'd with Cuſhions to lean upon. They can carry three or four perſons, and are all open on the ſides, but ſupported at each Corner, and in the middle by Pillaſters. Some of better faſhion are hung round, with an Imperial over Head to fence off the ſcorching Rays of the Sun, and with a Carpet ſpread under to ſit upon. *The Deſcription of a Hackery.*

Thoſe whoſe Wealth is able to ſupport it, are pompouſly carried upon Men's ſhoulders in Palanquins, whoſe carri- *Palanquins*

age

age is as eaſie and pleaſant as that of our Chairs in the Streets of *London*, but far ſurpaſſeth them in point of State and quick diſpatches of a Journey. Four or Six Servants ſupport the Palanquins, with others that attend and relieve them by turns, who will with eaſe carry it twenty or thirty Miles a Day. It hangs like a Cradle upon a Bambou five or ſix Inches in the Diameter, and near four and twenty Foot long; Arched in the middle for the convenience of him that ſits in it, and ſuſtaining the Hangings with which it is cover'd; but it is ſtreight above five Foot at each end, where the Servants carry it upon their ſhoulders. Ballifters of four or five Inches thickneſs ſupport it; the ſides of it are curiouſly wrought, and richly plated with Gold or Silver; the Covering is made of fine Silk; the Cuſhions within are generally of rich Zarbaft, with the choiceſt Carpets ſpread under them. Here the great Men ſtretch themſelves at eaſe, as it were upon a Couch, and hereby they avoid that Heat and ruffling of their Spirits, which either the motions of a Horſe or a Hackery might cauſe, and which

Zarbaft is a kind of Silver or Gold Brokade.

which in theſe Kingdoms is ſo very troubleſome. The Antient *Romans* us'd ſomething like a Palanquin, as *Juvenal* in his firſt Satyr, tells us;

Cauſidici nova, cum veniat lectuca Mathonis
Plena ipſo.

When they take the Air, either in Palanquins or otherwiſe, they uſually frequent the cooleſt Groves, and the pleaſant Gardens adjacent to the City, refreſht either by the River *Tappy*, or by Water convey'd into their Tanques, or Ponds. And here the Dancing Wenches, or Quenchenies, entertain you, if you pleaſe, with their ſprightly Motions, and ſoft charming Aſpects, with ſuch amorous Glances, and ſo taking irreſiſtible a Mien, that as they cannot but gain an Admiration from all, ſo they frequently Captivate a zealous Rich Spectator, and make their Fortunes and Booty of the Inchanted Admirer. *Dancing Wenches.*

——ut Gaditana canoro
Incipiat prurire choro, plauſuq; probatâ Juv. Sat.
Ad terram tremulo deſcendant clune puellæ. 11.

One of the principal Perſons about *Su-*

ratt, was thus ſurpriz'd and inſnar'd while I was there, and loſt both himſelf, his Fortune, and his Friends, in their eager Admiration. For they are Educated in the Improvement of all that is gay and entertaining, they ſet themſelves off with ſuch advantage, by a Rhetorical Look and taking Air, wherein they ſhew an unparallell'd Maſter-piece of Art, that a grave *European* will ſcarce adventure himſelf in the ſight of their inſinuating Temptations, and charming deportment.

Strange Shows. Among the Men, whoſe Imployment it is to divert Spectators with amazing Shows and Sights, ſome, they ſay, will take in their Hands a Clew of Thread, and throw it upwards in the Air till it all unravels, and then climbing up themſelves by this tender Thread to the top of it, preſently fall down piecemeal upon the Ground; and when all is dropt, unite again the parted Members. Others are ſaid to raiſe a Mango-Tree, with ripe Fruit upon its Branches, in the ſpace of one or two Hours. To confirm which Relation, it was affirmed confidently to me, that a Gentleman who had pluckt one of theſe

theſe Mangoes, fell ſick upon it, and was never well as long as he kept it, 'till he conſulted a *Bramin* for his Health, who preſcrib'd his only Remedy would be the reſtoring of the *Mango*, by which he was reſtor'd to his Health again.

Dancing Snakes.

Dancing Snakes kept tame in Baskets are every where common; their Keepers uſe them as familiarly as we do Puppies, take them in their Hands, and ſometimes force them to bite their Fleſh without any conſequent harm. He that carries them about, plays upon a Pipe when he expoſes them, at the noiſe of which the Snake will hiſs, ſpread his Head and throw it about.

A large Fowl ſwallowed by a Snake.

We had brought into our Factory once a tame Snake, of that bigneſs and length, that one of the Fowls of the largeſt ſize was ſwallowed whole by it, with all the Feathers on, in my ſight; it firſt began with the Head of the Fowl, and then twiſting its Body about the Body of the Fowl, ſqueezed it cloſe, to facilitate the Paſſage. The Fowl Screeched once at the firſt ſeizing, and afterwards lay dead: The Snake ſtrugled ſometime with the Bulky part of the Body before it could get it down;

but as ſoon as it was once ſwallow'd, it found a ſpeedy paſſage to the middle of the Snake, which lay there ſtretcht and ſwell'd, 'till the natural Heat, in leſs than 24 Hours, had digeſted both the Bones and Feathers. This was an extraordinary Morſel, and far ſurpaſſing that ordinary Food upon which the Snakes do commonly feed. But there is much more danger than diverſion from theſe Serpents in *India*, where they are ſo numerous, that the unwary Traveller is often expos'd to the fatal effects of their ſudden Venom. For a Peon of mine, named *Gemal*, walking abroad in the Graſs after the Rains, was unfortunately bit on a ſudden by one of them. The latent Snake twiſted unawares about his Leg, and in a ſhort time brought him to the Ground, by cauſing in him an immediate deliquium of Spirit, almoſt even to Expiration. The Servants who were ſtanding by, amaz'd at the accident, called immediately upon an *Engliſh* Merchant, who haſten'd towards him with a ſpecial Medicine for his Recovery. The thing which he carried about him, and which inſtantly applyed,

ed, is a Specifick againſt the Poiſon of Snakes, cured him, and therefore obtains the Name of Snake-ſtone. It is a ſmall artificial Stone, almoſt flat, only with a little protuberance in the middle, and of a gray Colour. The Compoſition of it is Aſhes of burnt Roots, mixt with a kind of Earth, which is found at *Diu*, belonging to the *Portugueſe*; and thoſe are burnt together again, out of which Paſte the Stones are formed. They are not all alike Colour'd, but thoſe that have receiv'd more of the Fire, are thereby inclin'd to a lighter Gray, the others are a little more dark. This Stone Cures by the application of it to the part invenom'd, to which it immediately ſticks faſt, and by its powerful Attraction ſucks back the infus'd Venom, 'till its Pores are full. Then like a glutted Horſe-Leach it falls off, and diſgorges the repleniſht Pores in Milk (the propereſt liquor for this purpoſe) which by diſcolouring, it renders livid. Upon this it recovers new ſtrength, and its Alexipharmick quality again, and is ſpeedily prepar'd for a freſh Draught of Poiſon, if any remains in

The Snake Stone.

Its Virtues.

the affected part, 'till it quite extracts whatever the venomous Serpent had immited; which makes those Counter-poisons in great esteem against all external Attacks upon the Body; as the Cordial Antidotes are most valuable for expelling or subduing any Poyson inwardly receiv'd. The double Excellence of this Stone recommends its worth very highly, in that a little of it scraped off, and mixt with Wine, or some other proper vehicle, and inwardly taken, is reputed one of the most powerful Medicines against any Malignant Fevers or Infectious Diseases, that is known; and much excels the deservedly fam'd *Gasper Antoni*, or Goa Stone.

How to try the Snake Stone. The trial of these Stones is made by fixing them to the Roof of the Mouth, to which if they stick fast, 'tis a sign they are genuine, if they easily fall off, fictitious. Another method for knowing the true Stones from the Counterfeit, is to immerse them in a Glass of Water, where, after a while, if some light Ebullitions rise from them, and ascend through the Body of the Water, this likewise is an approv'd Sign that the Stone is not spurious. The *Europeans*

ropeans, for the Security of themſelves againſt the Danger of theſe Serpents; which are every where ſo common in *India*, carry always about them one of theſe Stones incloſed in a Heart of Gold, fixt to a Golden Chain, which hangs about their Necks.

A burning Coal is boaſted to be able to effect the ſame Cure, as the Snake-Stone does; and to heal the Venom of Serpents, or ſtinging of Scorpions, by gradually drawing out all the Poyſon, when it is applied very near the Wound; which is not eaſily vext or incommoded by the Fire, by reaſon that the acuteneſs of the Venom abates the ſenſibleneſs of the Heat of the Fire, and keeps it off. *The Virtue of a burning Coal.*

As the Kingdom of *Indoſtan* is very much annoy'd by the multitude of theſe venomous Creatures, which lurk in all Coverts and ſecret places, ſo is it ſtockt with Medicines extraordinary againſt their Harm. The wiſe Deſignation of Heaven providing all things for the Convenience, as well as Neceſſity, both of Nations and particular Creatures, by ſuiting Remedies peculiar to each ones Exigence, and appropriating

agreeable Circumſtances to the particular Natures of all. Therefore as inward Poyſons prevail in theſe parts, as well as outward; ſo do Medicines likewiſe, which are available for abating and expelling both of them. For beſides ſeveral Poyſonous Herbs which grow in *India*, the old Natives of *Bengal* affirm, that if Sugar be kept for Thirty Years, it is as dangerous, as quick, and effectual Poyſon as any. One of the Antidotes, above all the reſt, is the celebrated *Maldive* Coco-nut, of which this Encomium is given by *Piſo*, in his *Mantiſſa Aromatica*, at the latter end of *Bontius*, *Vera cum Gloria prædicare non dubito, Antiſtitem Alexipharmacorum Coccum noſtrum eſſe, experimentis indubitatis non fallacem.* That is, He can truly boaſt by many infallible Experiments, that there is no Alexipharmick goes beyond the *Maldive* Coco-nut. He preſcribes four Scruples, or from half a Drachm to a whole, to be taken in proper Liquor, which he affirms prevails miraculouſly to the Cure not only of Internal Poyſons, but mightily helps forward Women in Labour, as he would prove by an Induction of many

Sugar long kept is poyſonous.

The Maldive Coco-Nut.

Its Virtues.

many Particulars. It cures the Bloody Flux, the Peſtilence, and Malignant Fevers, Poyſons, Falling Sickneſs, Palſey, Convulſions, and frightful Tremors of the Spirits: So great are its Virtues, that the uſe of it, as he elſewhere tells us, is conſecrated by a certain Priviledge of Nature to the ſupport of Life, *p.* 207. Which made *Rudolphus*, a certain *Roman* Emperour, underſtanding its Excellence, purchaſe it at the price of Four Thouſand Florens.

This Nut found in ſeveral parts of India.

The Name of this Nut with the *Maldives* is *Tavarcare*; and tho' it has appropriated the Name of *Maldive*, yet is it found in other parts of *India* beſides, though probably the firſt, or moſt of them, are met with there. It is conjectured to be the ſame with the Land Coco-Nut, and that when the Ocean invading the Main Land of *Aſia* made a Breach of the *Maldives* from it, theſe Nuts were cover'd under the Water, which now and then are taken up in it floating, or waſht upon the Shore.

The *Indians* are very fond of it, and ſtrongly maintain its Medicinal Virtues againſt Poyſon; in Confirmation whereof, an old *Engliſh* Maſter of a Grab,

A ſtrange Cure perform'd by the Maldive Coco-Nut.

Grab, or ſmall Veſſel, *George Toach*, has frequently repeated this Story to me, 'That in his Voyage to *Patta*, which 'lies near the *Red Sea*, upon the Coaſt 'of *Africk*, in the time of the Sale of 'his Cargo there, the King's Son of 'the Place was poyſoned to that de-'gree, that his Skin was bloated and 'ſwollen upon him like a Bladder: He 'preſently betakes himſelf for a Reme-'dy to the *Maldive* Coco-nut, ſeveral 'of which are found there. This he 'rubbed upon a hollow Stone, contain-'ing five or ſix ſpoonfuls of Water, till 'the Water was well tinctur'd by it; 'and in the ſame manner rubb'd a 'piece of a Rhinoceros Horn, and 'then drank the Water off. And re-'peating this Medicine for three or 'four Days, the Humours ſenſibly aſ-'ſwaged, and in that time were all 'drawn off by ſo powerful a Purgation, 'that though it had rack'd and exa-'min'd every part of his Body, yet he 'recover'd in that ſhort ſpace of time; 'the Swelling abated, and his Skin fell, 'and hung looſe about him like a Gar-'ment. I brought one of theſe Coco-nuts with me from *Suratt*, which was graciouſly accepted of by the late

Queen,

Queen, of Glorious and Immortal Memory.

They aſcribe very much likewiſe to the Rhinoceros Horn in *India*, as it is an Antidote againſt all poyſonous Draughts, and hugely extol in it that Medicinal Excellence and ſingular Quality. The Character of this Horn prevail'd ſo far with a former Preſident of ours at *Suratt*, that he exchang'd for a Cup made of this Horn a large capacious Silver Bowl of the ſame bigneſs. *The Virtue of the Rhinoceros Horn.*

The Heat of the Country about *Suratt*, will ſcarce permit that eager Proſecution of Sports or Recreations, which a cooler Climate does encourage; but a Game at Cheſs in their Houſes, or in the Shades of the Streets, will invite them to ſpend ſome Hours at it: I did not hear of their Expenſes otherwiſe, I mean of their Goods or Money. For they ſeldom are heated into Paſſion, or ruinous Adventures, by the Polemick Traverſes of that intricate puzling Game. Their Frolicks reach not to that pitch of Folly, as to exchange their Paſtimes into Puniſhments, or to make them hazard the *The* Indians *play at Cheſs.*

loſs

loſs of their comfortable Subſiſtence for ever, for diverting themſelves for ſome Hours or Minutes. And to me it ſeems more rational, the Penalty of the *Japanners* upon Gaming, who have decreed it a Capital Crime to play for Money; than the Liberty taken by the *Siameſe*, in playing away not only their Eſtates, but Families, and ſometimes themſelves too. How many fair Eſtates have been ſquandred away in one Night's time, by the Votaries of Fortune, who have both ruin'd themſelves and their Families, by the Effects of this Vanity, and the bewitching Love of Gaming? And by running their Eſtates upon unhappy Deſtinies, by a croſs turn of Fortune, or an unlucky Chance, have made themſelves Suppliants for part of thoſe Poſſeſſions, of which they were intire Maſters before.

Gaming for Money capital at Siam.

Hunting of wild Beaſts

The variety of Wild Beaſts afford the ſtouter *Indians* abundance of other Game, and divert them with more manly Paſtimes. Inſomuch that in ſome of our *Engliſh* Factories, particularly *Carwar* upon the Coaſt of *Malabar*, Deer, Antilopes, Peacocks, wild Bulls and

and Cows, are almoſt the daily Furniture of their Table, brought home by the Peons, without any further Expence than that of Powder and Shot. *Suratt* abounds not with that Plenty; however, Hares and Peacocks, Deer and Antilopes, are ſold here at eaſie Rates; though Proviſions are not quite ſo cheap as at *Bengal*, where Forty Fowls, or Fifteen Ducks, may be bought for a Roupie.

A conſiderable Value is ſet upon any of our *European* Dogs, either Spaniels, Greyhounds, or Maſtiffs. A Water-Spaniel, in the River of *Tappy* after a Duck, will call forth the whole City to the Paſtime; and 'tis with them upon this ſcore ſo very amazing and delightful, becauſe they have none of that Breed among them; nor indeed any other, that I ever ſaw, but Currs; into which our fierceſt and moſt lively Dogs degenerate, after a Litter or two, by the conſtant unallay'd heat of the Country. The Grayhounds and Hounds are likewiſe equally valuable and divertive, and live for ſome time, if they run them not in the Heat of the Day; but if they chance to hunt with them about

Engliſh Dogs valuable there.

bout Noon, the ambient Air mixing with the natural, when it is fermented and chafed, commonly proves too ſtrong for their Conſtitutions; ſo that they frequently expire upon the ſpot, and rarely live out any number of Years or Months.

The Iriſh Wolf-Dogs much eſteem'd of. A couple of *Iriſh* Wolf-Dogs were ſo prized in *Perſia*, that they were taken as a welcom and admired Preſent by the Emperour himſelf. Two more of which (which were given to me by the Earl of *Inchequin*, when we put into *Kingſale*, after the Voyage) I diſpos'd of to the *Eaſt-India* Company, who diſpatcht them in their Ships immediately to the *Indies*, to be there beſtowed in ſome of the Eaſtern Courts.

A Quarrel about an Engliſh Maſtiff. A large *Engliſh* Maſtiff, given by a Merchant, was look'd upon as ſuch a Rarity and Favour by a Noble *Omrah*, that he engag'd himſelf and Six Hundred of his Followers, in a hot Diſpute concerning his Property in the Dog, with another as potent a Grandee who claim'd a Right in him. For the Deciſion of this Controverſie, they each led forth a like number of Men, to determin their Right by a bloody Conteſt.

Till

Till one, a little wiſer and more cool than the other two, intreated their reſpite, and beſpoke their Audience, and told them the caſe might be eaſily remitted to the *Engliſh* Preſident, who was able to give a juſt determination in it. This by their joynt conſent and application kindly prevented the Deſign'd Quarrel, and the *Engliſh* Preſident Arbitrated fairly in juſtice to him to whom the Dog was given.

And becauſe the *Moors* have invented peculiar Arts and methods in their Recreations, from what obtain among us; I ſhall inſtance in ſome of their diverſions, which will not be ungrateful to the Reader, eſpecially if he be a Man of Sports.

In hunting their Antilopes and Deer, as they are deſtitute of Dogs, ſo they endeavour to ſupply their want by tame Leopards, train'd and brought up for that purpoſe, which warily leap upon the Prey, and having once caught it, hold it faſt. *The Hunting of Deer with Leopards.*

In *Perſia*, in the room of Dogs and Leopards, they bring up Faulcons to hunt their Antilopes and Bucks, which are brought to *India* from thence, and *Deer Hunted by Hawks.*

are

are train'd to it after this manner. Whenever the Hawk they breed up to it is hungry, they fix its meat upon the Noſe of a Counterfeit Antilope, and from thence only feed it, without allowing it any Meat but what it Eats there. After this they carry one or two of theſe Falcons into the Fields, and flying one of them at an Antilope, it faſtens juſt upon his Noſe, which ſo blinds and ſtops the Antilope, by the force and fluttering of its Wings, that he can neither well eſpy his way, nor find his Feet as nimbly as he would; and this gives a very eaſie admittance to the Men or Dogs to come in and catch him. If this Hawk is beaten off, which is ſometimes done with much a-do, another aloft ſtoops and lights upon the ſame place, and ſtrikes him backwards with his Talons, 'till at length he is made a Prey: For one of the Hawks always mounts as the other ſtoops.

Another way of Hunting the Game.

Sometimes a great company of Men range the Fields, and walk together into the Incloſures, to look after their Game; when once they have eſpy'd the place where they fancy the Game lies, they in-

incloſe the Ground, and ſtand in a Ring, with Clubs or Weapons in their Hands, whilſt they employ others to beat up the Ground, and raiſe it for them.

Nor are they deſtitute of ingenious Inventions, when they recreate themſelves with Fowling, any leſs than they are in their Hunting Sports. For in the room of our ſtalking Horſes, they make uſe of ſtalking Oxen, which are manag'd and bred up to the purpoſe, even to admiration. I have ſeen a *Moor Indian* ſhoot at once five or ſix Ducks under one of their Bellies, without the leaſt ſtarting, or ſurpriſal to the Ox; and the quiet temper of this laborious Animal renders it, I believe, as eaſily brought up to it, and as proper for this Game as any Horſe. Some of the *Indians* maintain themſelves very well by this Art. *Stalking Oxen.*

But they uſe another ingenious method for catching Wild Fowl, which is very pretty. The Fowler when he is in queſt of his Game, eſpying at length his ſport at a diſtance, prepares a Man to go before him toward the place where he ſees his Game, and carry in his Hand the boughs of Trees, ſo *An ingenious way to catch Wild-Fowl.*

artificially wrought and joyn'd together, that they perfectly reſemble a ſmall Buſh or Hedge, which is a ſhelter both to the Fowler and him that carries it. By this contrivance, the Fowler paſſes altogether undiſcover'd towards his ſport, and gains the convenience not only of ſhooting at what diſtance he pleaſes, but ſometimes approaches his Game ſo near, that he takes it almoſt in his Hand. If the Wild Fowl be at a diſtance upon the Water, he then contrives another method for coming near them, and ſurprizing them with his Hands. He takes a Pitcher or Earthen Jarr, ſo large that he fits it to his Head, which he covers all over, and decks it with the Feathers of what Water-Fowl he thinks convenient; and making holes in it for him to breath and look thro', he then faſtens it upon his Head, and being expert in ſwimming, ventures into the Pond where he ſees the Fowl, and moves towards them, without any thing viſible but the Pitcher above the Water; when he comes near them where they ſwim about, he catches them one by one by their Legs, and ſilently pulls them under Water, and there

Another ingenious contrivance to catch Wild-Fowl.

there fastens them to his Girdle. They all this while fancy the moving Feather'd Jarr a living Fowl, and those that were pluckt under the Water to have been Diving, 'till sometimes the Fowler catches the whole Flock.

Next to the *Moors* the *Bannians* are the most noted Inhabitants at *Suratt*, who are Merchants all by Profession, and very numerous in all parts of *India*. They are most innocent and obsequious, humble and patient to a Miracle; sometimes they are heated into harsh Expressions to one another, which is seldom; and this Tongue-Tempest is term'd there a *Bannian* Fight, for it never rises to Blows or Blood-shed. The very killing of a Fly with them, is a Crime almost inexpiable. They cannot so much as endure hot Words, as they call them, from the *Europeans*; but if they see them exasperated, and in a Rage, retreat for a day or two, 'till they give them time to cool; and when they find the Passion asswag'd, form their Addresses in the most affable manner, and obliging Respect. *The* Banni-ans. *Their Temper and obsequious deportment.*

The Orientals are generally much more tender and insinuating in their Language,

and more prompt & eaſie in their Deportment, than thoſe that are bred in the Tempeſtuous Regions, and Northerly Air of *Europe*, which has a certain Influence upon their Spirits, to render them boiſterous and irregular, in reſpect of that ſubmiſſive temper and affable Carriage of the Eaſtern Nations. He that has convers'd for any time among theſe, can hardly bear the roughneſs, or be brought to digeſt the rudeneſs of the others. For the ſudden Changes, and uncertainty of the Weather in all Seaſons of the Year, affect both the Heads and Hearts of ſuch as are Converſant in theſe uneven Climates; it makes them ſuddenly heated into Paſſions, and as hardly brought to any warmth of Affection; it makes them both unlike other Nations, and inconſiſtent with themſelves, by raiſing unequal Humours, and unconſtancy in the Paſſions, unfixt Deſires, and uncertain Ends. And were the *Bannians* to be tranſported hither, who hold a Tranſmigration, they would be apt immediately upon their Arrival to conclude, that many of the Men had really invaded the Natures of ſome

The Tempers of Men alter by the Climate they live in.

ſome of the moſt ſavage Brutes, were animated with no other Souls than thoſe of Tygers and Bears; and that the *Iriſh* and *French* Opinion of the *Lougaroos*, or Men turn'd into Wolves, was as true and authentick a Notion, as any that prevail'd among them.

The Reaſons of the ſoft Temper of the Bannians.

But that Opinion of the *Bannians*, which poſſeſſeth them with an Horror of Blood, does quite diſcourage them from all Hoſtile Attacks and thoughts of War; and their Deſpotick Government breaks their Spirits, and the feeble phlegmatick Aliments, with the conſumptive Heat of the Sun, all contribute to weaken and effeminate their Conſtitutions, to the producing a tractable Diſpoſition, and ſmooth regular Deportment.

Much given to Riches.

They are mainly addicted to proſecute their Temporal Intereſt, and the amaſſing of Treaſure; and therefore will fly at the ſecuring of a Pice, tho' they can command whole Lacks of Roupies. I know thoſe among them computed to be worth an Hundred Thouſand Pounds, whoſe Service the Proſpect of Sixpence Advantage will command to traverſe the whole City of

Suratt. For they are always upon the Thoughts of increaſing their Wealth, and plodding for Gain, which they lay hold on upon the leaſt occaſion, tho' by never ſo minute and inconſiderable Advantages. By which Diligence they generally ſecure a comfortable Subſiſtence; and ſome of them amaſs a prodigious Treaſure.

Each Trade of a different Opinion in Religion.

The *Bannians* are by much the moſt numerous, and by far the wealthieſt of all the Pagans of *India*, whoſe Diſtinction in Religion argues a difference of their various Vocations; and each ſingle Trade is diverſified by ſome particular Opinions; the Goldſmith, and Scrivan, the Joyner, Barber, and Merchant, *&c.* as they have different Employments, ſo are they of divers Sentiments, and diſtinguiſh'd in the Ceremonies of their Worſhip; and mix no more in their Sacred Sentiments of Religion, than in their Civil Arts. Therefore all their Arts are Hereditary, and their Employments confin'd to their own Families. The Son is engag'd in the Father's Trade, and to maintain the Profeſſion of it in his Poſterity, it is tranſmitted always to the ſucceed-

ſucceeding Generation, which is obliged to preſerve it in a lineal Deſcent, uncommunicated to any Stranger. Upon this account all Marriages are reſtrain'd to one Sect, and contracted only between Perſons of the ſame Perſwaſion and Profeſſion. The Merchant is debarred from entring into any League of Love with the Daughter of a Goldſmith, Shoemaker, or of any other different Employment; and all Perſons are under a ſtrict Confinement, in their Matrimonial Ties and Addreſſes to direct their Paſſions and Affections to thoſe only of their own Opinion and Trade. Which Cuſtom has formerly prevail'd even in the moſt Weſtern Iſland of this Hemiſphere; and ſeveral Great Men in the Septs of *Ireland*, had heretofore their Phyſicians, Poets, Smiths, and ſuch like, who always continued in the ſame Races.

No Perſons whoſe Parents are of contrary Trades, marry together.

The *Indians* are in many things of matchleſs Ingenuity in their ſeveral Imployments, and admirable Mimicks of whatever they affect to copy after. The *Bannian*, by the Strength of his Brain only, will ſum up his Accounts with equal exactneſs, and quicker Diſpatch,

The Indians *Ingenuity.*

ſpatch, than the readieſt Arithmetician can with his Pen. The Weavers of Silk will exactly imitate the niceſt and moſt beautiful Patterns that are brought from *Europe*. And the very Ship-Carpenters at *Suratt* will take the Model of any *Engliſh* Veſſel, in all the Curioſity of its Building, and the moſt artificial Inſtances of Workmanſhip about it, whether they are proper for the Convenience of Burthen, or of quick Sailing, as exactly as if they had been the firſt Contrivers. The Wood with which they build their Ships would be very proper for our Men of War in *Europe*; for it has this Excellence, that it never ſplinters by the Force of a Bullet, nor is injur'd by thoſe violent Impreſſions, beyond the juſt Bore of the Shot.

A ſort of Wood that never ſplinters.

The Tailers here faſhion the Cloaths for the *Europeans*, either Men or Women, according to every Mode that prevails; and fit up the Commodes, and towring Head-Dreſſes for the Women, with as much Skill, as if they had been an *Indian* Faſhion, or themſelves had been Apprentices at the *Royal Exchange*. But they are tainted with a ſuperſtitious Fancy, that mending old Cloaths

The Indian *Tailers.*

Cloaths in a Morning, is of very ill abode; and therefore they rather are willing to employ that time in faſhioning of New, and reſerve the Afternoon as moſt proper for the other.

The *Indians* have not yet attempted an Imitation of our Clock-work in Watches; and may be it is, becauſe they ſeldom continue their juſt Motions for any long time, by reaſon of the Duſt that flies continually in the Air, which is apt to clog and ſtop the Wheels. But the *Chineſe* have undertaken to take our Clocks and Watches in pieces, to form new ones themſelves, and may be in ſome time produce ſome freſh Improvements in thoſe Mechanical Operations. The *Siameſe* meaſure their time by a ſort of Water-Clock, not like the Clepſydra of old, wherein the Water deſcended from above, but by forcing it upwards through a ſmall Hole in the bottom of a Copper Cup, plac'd in a Tub of Water. When the Water has ſprung up ſo long that the Cup is full, it ſinks down, and thoſe that ſtand by it forthwith make a noiſe with Baſons, ſignifying that the Hour is expired.

The Chineſe *imitate our Clock-work.*

The Water-Clock at Siam.

In

The extraordinary Ingenuity of the Indians in some things.

In some things the Artists of *India* out-do all the Ingenuity of *Europe*, *viz.* in the painting of Chites or Callicoes, which in *Europe* cannot be parallell'd, either in the brightness and life of the Colours, or in their continuance upon the Cloath. The Gold Stripes likewise in their Sooseys, and the Gold Flowers in their Atlasses, are imitated with us, but not to Perfection. And the Cornelian Rings with double Chains of Gold about them, meeting at several Distances, where small sparks of Diamonds, Rubies, or Saphires are inlaid to beautifie the Ring, surpass the Skill of any other Nation to arrive to. I cannot boast of the Lack upon Scrutores and Tables at *Suratt*, which is but ordinary in respect of that at *Japan*. They make it, as I was told by Mr. *Prescot*, one of the Council at *Bombay*, invulnerable to all Impressions, so hard and thorowly firm, that if you will but rise to the price of it, they will venture it with a Bagonet, and forfeit it entirely, if the sharpest Point shall pierce it very deep. But yet all the Wood among them which is Lackt, is not of this impenitrable Hard-

A Report concerning the Lack at Japan.

Hardneſs; and yet all of it is laid on both deeper, and made much firmer, than the Lack of *Tunquin*, which ſometimes yields to the Force of the Nail of ones Finger preſſed upon it; and is one way of trying its Excellence. *A way of trying Lack.* This Varniſh grows upon Trees very common in the Woods of *Siam*, which diſtils from them like a Gum, and is tranſported to *China*, *Japan*, and other Kingdoms. *The Lack grows at Siam.*

Among the *Bannians* are reckon'd 24 Caſts, or Sects, who both refrain from an indiſcriminate mixture in Marriages, and from eating together in common. *24 Caſts of Bannians.* They all maintain a Tranſmigration of Souls, and Abſtinence from the Food of any Living Creature, according to the Doctrine of *Pythagoras*, who is preſum'd by ſome Learned Men to have borrowed his Opinion from them. This *Philoſtratus* relates of *Jarchas*, a Principal of the *Bramins*, how he told *Apollonius Tyanæus*, that he himſelf had formerly been *Ganges*, *Apollonius* had been an *Egyptian* Mariner, and an Attendant that waited upon them had been *Palamedes*, and in new Bodies had repreſented themſelves to the World. Which *They hold the Tranſmigration.* *Eat no living Creature.*

Opinion

The Druids hold a Tranſmigration.

Opinion ſpread it ſelf as far formerly as our Nation, among the Druids, who for this reaſon taught and preſcrib'd an Abſtinence from Fleſh. They fancy that every Man, according to his Demerits in his Life-time, ſhall animate a noble, or more infamous Animal after Death. And him they pronounce compleatly happy, whoſe Soul, after its departure out of the Body, can fortunately eſcape into that of a Cow, and inform the Body of that bleſt Creature, which above all the reſt of the Animal Generations, is of ſingular Eſteem and greateſt Reſpect, even almoſt to Adoration: A ſolemn Addreſs is paid to this Creature every Morning; and he that is deſtitute of one at home, makes his Viſit to that of his Neighbours. They admire it for the Excellence of its Nature, for which it is conſpicuous in thoſe extraordinary Benefits which Mankind receive from it in the ſupport of their Lives; and for the Convenience of it after Death, in conducting them over a broad deep River, which they are ingaged to paſs, which would be impaſſable, were it not for the Cow's Tail, which the *Bramins* tell

Their great Eſteem for the Cow.

tell them, they are to take hold of in getting over.

Beſides theſe, there are other Reaſons for the profound Reſpect they have for the Cows; for they believe, with the *Mahometans*, that the Foundations of the Earth are ſupported on the Horns of theſe Creatures; and that the Cows extraordinary faſt Motion cauſes Earthquakes. They tell us likewiſe, that *Mahaden*, being greatly provok'd by the Crimes of the People, and reſolving upon it to deſtroy the World, he was appeas'd by a Cow, who reconcil'd him, and ſav'd the Earth from utter Ruin. Therefore did the former Kings of *Malabar*, whenever they created a Nairo or Knight, after their embracing him, enjoyn'd his Kindneſs to thoſe two eſpecially, the *Bramins* and the Kine. And whatever Opinion ſome preſent Philoſophers have of Brutes, who deny them not only the uſe of Reaſon, which others have aſcrib'd to them, but likewiſe that of Senſe, by degrading of them into meer Machines; the Ancients had better Thoughts of them; and the *Egyptians* and *Perſians*, as well as *Indians*, had them

Bramins and Cows moſt reſpected.

The Egyptian's *kindness to living Creatures.*

them in universal Esteem. The *Egyptians* form'd the Images of their Gods in the Similitude of Beasts, or Birds, or Fishes; as that of an Ox, a Crocodile, or other Creature, to affright the Vulgar by these Sacred Symbols from hurting the dumb Animals; and that struck with a Sacred Reverence, they might abstain from the Death of any living Creature. And thus the Disciples of the *Persian* Magi receiv'd an Alteration of their Names into those of Beasts, or Birds; and were called Lions, Panthers, Hawks, or something else, to form in them a likeing to those Creatures; and by resembling them in the various Figures with which their Garments were painted, to bring them to entertain a certain Friendship and Affection to them; thereby insinuating this *Indian* Perswasion of the Transmigration of Souls, and that the Spirit of Man is liable successively to animate all kinds of Bodies.

And the Persians.

The *Bannians* are of so firm a Belief in this matter, and so far gone in this Assertion, that if either Bird or Beast be seen to frequent their Habitation, it must consequently be the Spirit of some

ſome lately departed Friend. *Moradaſh* a *Bannian*, and Scrivan or Secretary to the *Engliſh* Brokers, was ſome few Years paſt ſorely afflicted for the Death of his Father, and in deep melancholy Sighs had long bewail'd his Miſery and Loſs. Till at length a large Snake appearing in the Houſe ſome time after, where his Father died, became a Refuge to his ſorrowful Thoughts, and reliev'd the Troubles of his Mind: *Moradaſh* fixing his Eyes upon the crawling Snake, and attentively conſidering its Windings and Motions for a while, revolv'd in his Mind how it found out its way thither, having never ſeen it before. And therefore ſtrengthening his Opinion by his Affection, concludes that this could be nothing elſe but the Soul of his ancient Father, who in this Shape applied himſelf to his Son for Relief and Nouriſhment. Upon which his Superſtition wrought ſo powerfully, that nothing now could alter this new Opinion, but he muſt carefully nouriſh this Snake, and ſo religiouſly continues a filial Reſpect to it, appointing it daily a certain Allowance of Rice and Milk. The

The Reſpect which a certain Bannian paid to a Snake.

Snake

Snake lodges in a Hole of the Wall, and after taking his Repaſt and Liberty in the Room, retires into his Apartment, till Hunger calls him forth to a freſh Meal; and is now both by the Scrivan and his Family as carefully attended, as if his Father were alive. This fond indulgent *Indian* is as profuſe in his Favours to ſome Rats, which lodge in his Houſe, and are grown as familiar as Cats; for to theſe he allows ſome daily Food, becauſe he is certain they harbour the Souls of ſome departed Relations.

The ſame Banian's kindneſs to Rats.

An Opinion concerning the Tranſmigration.

Some Men think that this Opinion of the Metempſycoſis takes its Original from the Transformation of *Nebuchadnezzar* into a Beaſt, which is mentioned in the Book of *Daniel*; and that when his Soul paſſed into that of a Brute, when he was under a corporal Transformation, the Souls of other Men might undergo the ſame Fate after Death, as a Puniſhment for their Crimes, as his was. For the ancient *Gauls* maintain'd the Immortality of the Soul, and its ſhifting continually from one Body to another; and that according to its Deportment here, ſuch

and

and ſuch Bodies were appointed it by God, more or leſs painful, and ſuitable to its Condition. *Claud. in Ruff. Lib. 2.*

Muta ferarum
Cogit vincla pati, truculentos ingerit Urſis,
Pradoneſque Lupis, fallaces vulpibus addit,
Atque ubi per varios Annos per mille figuras
Egit, Lethæo purgatos flumine tandem
Rurſus ad humanæ revocat primordia formæ.

He made them wear the ſilent Yoak of Brutes, ſome that were Cruel, he lodged in the Bodies of Bears and Wolves; thoſe that were Crafty, in Foxes, and others in other Animals, 'till after the ſucceſſion of a thouſand Years and Shapes, at length they are re-plac'd into Human Shapes, when they had been well purg'd in *Lethe*'s Flood.

But to ſtrengthen this Conſideration the more concerning *Nebuchadnezzar*, they obſerve, that this wonderful Tranſformation of that great Monarch, happen'd at or about the very ſame time that *Pythagoras* was at *Babylon*, whither he travell'd to gain the Eaſtern Learning;

ing; but this may be a ſmall miſtake in time. Hence he brought the Report freſh with him, and being of a fanciful Genius, thought the beſt way to ſolve that ſtrange occurrence, was to aſſert a Metempſychoſis. But tho' there is no mention of the Soul's Tranſmigration more ancient among the *Greeks* than *Pythagoras*; yet among the *Chineſes*, whoſe Antiquities are ſaid to be ſtretcht backwards above four thouſand Years, there is this Opinion yet current among their Learned Men, as well as among the *Indians*, and is agreed to be of ancient Date: That the Souls after Death are Subject to a Tranſmigration. And it is not improbable that much of the *Phænician*, as well as *Grecian* and *Egyptian* Inſtitutions, were deriv'd from the ancient and remote Fountains of Learning, the *Indies* and *China*: Eſpecially, if we conſider not only the Opinion of the Soul's Tranſmigration, but of the Eternity of Matter; the four Cardinal Virtues, the Indolence of Body, and Tranquility of Mind, Abſtinence from living Creatures, and ſeveral others, which ſeem to be intirely Oriental, and brought from

The ancient Opinion of the Chineſe, of the Tranſmigration.

from thence by *Pythagoras*, *Democritus*, *Lycurgus*, and others, who travell'd into thoſe diſtant parts.

The Days ſet apart for the publick Devotion of the *Bannians*, are only two in a Month, about our ninth and twenty fourth; in which, by a very ſtrict Diſcipline, they abſtain from all things eatable 'till the Evening moſt Religiouſly. And inculcate this ſeverity upon their younger Children, in their Infant Growth, to induce the obſervance of it with facility upon them, and to render the Abſtinence tolerable and leſs troubleſome in their riper Age.

The Bannians *Days of Devotion.*

Their Abſtinence.

The Pagans, who are bred to labour and Manual Occupations, conſecrate each Day in the Week, and every thing they take in Hand thus far; that they fill their Mouths with a pious Song at the firſt dawning of the Morning, as ſoon as ever they ingage in their ſeveral Employments and Manual Occupations, and never ceaſe their Secular Vocation without concluding with the mixture of a Holy Rhime. When a Company of Labourers are employ'd together about the ſame Work, this ſacred Ballad is repeated by them ſome-

Holy Ballads Sung all the day long.

times alternately, ſometimes by ſingle perſons, the reſt anſwering in a Chorus, all the Day long, without the intermiſſion of one quarter of an Hour. The Laſcars or Sea-Men upon the Water, all the while they handle the Oar, divert themſelves by turns with this tuneful Melody. This piece of Religion they are ſo ſolemnly and conſtantly inur'd to, that if they deſign'd the undertaking any work in ſecreſie and un-obſerv'd, the cuſtom they have acquir'd in ſinging would be apt by ſome ſudden Eruption to betray their Privacy, and diſcover the ſilence and obſcurity they deſir'd. I fancy the warmth of the Air, which is apt to ſtupifie the Spirits, and render them unweildy and dull, was as likely a Reaſon for introducing this melodious Diverſion, which is apt to keep them active and awake at their Work, as it was to exerciſe the Devotion of their Thoughts. The Introduction of this Cuſtom was probably deſign'd by him, who writ the ſecond Volume of the five principal ones that are extant in *China*; which is a Collection of Odes, and ſeveral other little things of that nature. For Muſick being greatly eſteem'd

A Conjecture at the reaſon of this Singing.

Its riſe, uſed in China.

eſteem'd and much uſed in *China*, and whatever is publiſh'd in this Volume, having reſpect only to the Purity of Manners, and practice of Virtue, thoſe that wrote it compos'd it, in Verſe, to the end that every one, being inabled to ſing the things therein contain'd, they might be in every ones Mouth. And from thence it might ſpread it ſelf, for this very reaſon, as far as *India*.

Aureng-Zebe, upon an implacable deteſtation to the Idolatry of the *Bannians* and other Gentiles, has forbid in a great meaſure their Pagodes, and commanded both a defacing of them, and ſuppreſſing the Solemnities of their publick Meetings, which thereupon is not ſo common as formerly, and that which is conniv'd at, is generally in ſome diſtant Priviledg'd Parts.

Aureng-Zebe's reſtraining Pagan-worſhip.

They repeat their Devotions, eſpecially, the *Moors*, in the Corners of the Streets, and upon the Houſe tops, in the High Ways, and where there is commonly a publick Concourſe of People; as if they were ambitious of opportunities of demonſtrating their Zeal to the God they worſhip, whom they always approach with Poſtures

The Indians very publick in their Devotions.

moſt ſubmiſſive, and ſuitable to the reſpect of that awful Majeſty they implore. After they have bended the Knee, they in the moſt profound Proſtration kiſs the Ground frequently with their Fore-heads, expreſs their fervency in Devotion with the moſt ardent pathetick Aſpirations, in the Mornings eſpecially, and with the ſetting Sun.

They ſhow great Reverence at Prayer.

Their conſtant Ablutions.

They are conſtant in their waſhings, either in the River *Tappy*, which runs by the Walls of *Suratt*, or in their own Houſes before they ſtir abroad; at which time they cannot endure the leaſt touch from any Stranger's Hand upon their naked Bodies, 'till they have finiſht their Luſtrations. And all their Infants, even in their tender Years, are waſht all over both Morning and Evening. When they are called upon by the Neceſſities of Nature, they always carry in their Hands a ſmall Jarr of Water, which they uſe to waſh themſelves clean with; and this Office is never perform'd but only with the Left-Hand. They never drink out of the ſame Cup with a Chriſtian, or any Perſon of a different Sect; nor defile

Their cleanlineſs.

The Banians Superſtition in drinking.

their

their Lips with the ſame Water that has been touch'd by any Stranger; whereby all their Water-Pots are reſerv'd entirely for their owe Uſe, nor are ours ever deſir'd by them. Therefore they carry about with them Kouſers or Jarrs of Water when they go abroad, to quench their Thirſt, and pour it into their Mouths at a certain diſtance, according to the *Thracian* manner of taking full draughts without winking, without either ſhutting the Mouth, or fetching Breath. *See Horace*, Book *the firſt*, *Ode* 36.

——— *multi Damalis meri*
Baſſum Threicia vincat amyſtide.

The Kouſers are made of a ſort of Earth, which preſerves the Water cool and palatable, and ſo porous, that once only in a minute or thereabouts, a ſingle drop diſtils thro' the body of it, which falls into a Baſon underneath, and acquires a little pleaſing Coolneſs, as well as Rarefaction, by the Diſtillation. *Kouſers.*

When any *European* is invited by a *Bannian* to a Collation, the Repaſt is

Their Entertainments.

little elſe but variety of Sweet-meats laid upon the green Leaves of Trees, which after the Entertainment are thrown away. Sometimes a Diſh or two of rich ſpic'd Palau may come in to make up a complete Banquet. Sherbet, that is Wine, Water, and Lemon; tis the beſt Drink they indulge themſelves, or allow others commonly to partake of. For Wine they abominate as well as Fleſh, and hate it as much as *Manes*, the Author of the *Manichees*, who pronounced it to be the Blood of Devils.

Their tenderneſs to living Creatures.

India, of all the Regions of the Earth, is the only publick Theatre of Juſtice and Tenderneſs to Brutes, and all living Creatures; for not confining Murther to the killing of a Man, they Religiouſly abſtain from taking away the Life of the meaneſt Animal, Mite, or Flea; any of which if they chance wilfully to deſtroy, nothing leſs than a very conſiderable Expiation muſt Atone for the Offence. This Precept was comprehended in that ſhort Syſtem of Injunctions laid down by *Draco* and *Triptolemus*, the moſt ancient Law-givers among the *Athenians*, *To Honour their*

their Parents, and neither to kill Man nor Beaſt. And 'tis obſerv'd, that the Benefits which the *Barbarians* fancied they received from Beaſts, made them leſs Cruel and ſevere towards them, and ſometimes Conſecrate them; which *Plutarch* thus excuſes in the *Egyptians*, ſaying, *That it was not the Cat, the Ox, or the Dog which they adored; but that in theſe Beaſts, they ador'd ſome reſemblance of the Divine Perfections; in this, the Vigilance, in that the Patience and Utility, and the Vivacity in the other.* But however a Civil Regard, tho' no Veneration, is enjoyn'd as a common Duty of Humanity, which forbids an Arbitrary Violence, a Cruel or Wanton Malice towards them. Therefore the *Romans*, pleas'd with the Vigilance of the Geeſe, by publick Voice took care of their Nouriſhment. And beyond this, the *Athenians* Decreed a liberty of Summering it up and down, and taking their Choice and Range in any Paſture, Hill, or Valley, to the Mules that were Employed in Building the Temple, called *Hecatompedon.*

But

The unreasonableneſs in their Opinion of killing young Creatures.

But that which moſt of all amuſes and diſturbs the *Bannian*, is our deſtruction of living Creatures in their growing Years; for in this they condemn us of Folly, as well as Cruelty, in preventing that greater advantage which we might promiſe our ſelves by their Increaſe in Bulk and Age; and denominates it, in their Opinion, a diſadvantagious, as well as barbarous Action in thoſe that kill them. And therefore they mightily decry our Inhumanity, and inveigh ſeverely againſt our Imprudence in ſlaughtering Kids, Lambs, Chickens, *&c.* But above all, the Calf is the Darling Animal among them, as the Goat is the Idol ador'd by the *Bonzes* of *Tunquin*; whoſe Life they ſeldom fail to Ranſom, and that ſometimes at an immoderate rate, when they find it is in danger. Therefore the Gentiles near *Goa* uſed to divide the meat, when it was ready, into three parts; the firſt was given to the Poor, the ſecond to the Cow, and the third to the Family. The Young Factors at *Suratt* divert themſelves with this fondneſs of the *Bannians* to the dumb Creatures, and make an advantage

A Calf their Darling Animal.

tage of their tenderneſs and reſpects to them; for the *Engliſh* Caterer is cautious in buying a Calf for Slaughter, leſt ſome *Bannian*, Friend to the Factory, ſhould beg the Life of it, or ſome way moleſt or prevent him in taking it away; tho' at other times he makes himſelf a gainer by its Redemption. Sometimes the Young Men enter with a Gun or ſmall Fowling-piece into the Fields and Incloſures adjoining to the Habitations of the *Bannians*, and there make a ſhow of ſhooting Sparrows, Turtle-Doves, or other ſmall Birds among the Trees, which when the *Bannian* obſerves (as it is deſign'd he ſhould) he runs in haſte, as it were for Life, to bribe the Fowler, not only with courteous Expreſſions and fair Speeches, but with ready Money, not to perſiſt in his Diverſion; and drops in his Hand a Roupie or two to be gone, and not defile the Ground with the effuſion of any Blood upon it; for all kind of Fowl are as dear to them, as ever the Dove was to *Semiramis*, or the Swan was unto *Philip*; and they entertain all their fellow Animals with a ſingular Eſteem and kind Reſpect; and are at con-

The young Factors at Suratt in their ſports impoſing upon the Bannians.

conſiderable Annual Expences for preſerving their Lives from Inhumanity and Death.

A Hoſpital for old Cows, Horſes, &c.

For within a Mile diſtance from *Suratt* is a large Hoſpital, ſupported by the *Bannians* in its maintenance of Cows, Horſes, Goats, Dogs, and other Animals diſeas'd, or lame, infirm or decay'd by Age; for when an Ox by, many Years Toil grows feeble, and unfit for any farther Service; leſt this ſhould tempt a mercileſs Owner to take away his Life, becauſe he finds him an unprofitable Burthen, and his Fleſh might be ſerviceable to him when he was dead; therefore the *Bannian* reprieves his Deſtiny, either by begging him from the Owner, or by buying of him at a certain Rate, and then places him in the Hoſpital, where he is reſcued from any other Death, but what is due to Nature, and is there attended and fed, 'till he ſpins out the appointed cuſtomary term of Life. This Charity which they extend to Beaſts, is accounted by them an act of great Reputation and Virtue; nor can they be reconcil'd to that inhuman Cruelty, which deſtroys thoſe Creatures which

which are the Nurſes of our Lives, and by whoſe labour we live at Eaſe.

A Hoſpital for Bugs, Fleas, &c.

Near this Hoſpital is another built for the preſervation of Buggs, Fleas, and other Vermin, which ſuck the Blood of Men; and therefore to maintain them with that choice Diet to which they are uſed, and to feed them with their proper Fare, a poor Man is hired now and then to reſt all Night upon the Cot, or Bed, where the Vermin are put, and faſten'd upon it, leſt the ſtinging of them might force him to take his flight before the Morning, and ſo they nouriſh themſelves by ſucking his Blood, and feedin on his Carcaſs.

A Feaſt for Flies.

Once a Year the charitable *Bannian* prepares a ſet Banquet for all the Flies that are in his Houſe, and ſets down before them, upon the Floor or Table, large ſhallow Diſhes of ſweet Milk and Sugar mixt together, the moſt delicious Fare of that liquoriſh little Creature.

Their charity to the Piſmires.

At other times he extends his Liberality to the Piſmires, and walks with a Bag of Rice under his Arm, two or three Miles forward into the Country, and ſtops, as he proceeds, at each Ant-Hill

Hill that he meets with, to leave behind him his Benevolence, a handful or two of Rice ſtraw'd upon the Ground, which is the beloved Dainty on which the hungry Piſmires feed, and their beſt reſerve and ſtore in time of need.

Therefore they never taſte the fleſh of any thing that has breath'd the common Air, nor pollute themſelves with feeding on any thing endued with Life; and are ſtruck with aſtoniſhment at the vorations Appetites of the Chriſtians, who heap whole Bisks of Fiſh upon their Tables, and ſacrifice whole Hecatombs of Animals to their Gluttony. They cannot be tempted, either by the delicacy of the Food, or for prevention of either Sickneſs or Death, to ſo enormous an Offence as the taſting of Fleſh. Vegetable products, and the Milk of Cattle, Rice, and other ſorts of Grane, which Nature affords in plenty, and they with Innocence can enjoy, is the lawful Nouriſhment they delight in; nor will they be induced, by the meer indulgence of their Appetites, to make their Tables Altars of Luxury and Exceſſes, no more than the

No taſting of Fleſh.

the original Inhabitants of the World, whom Antiquity ſuppoſes not to have been Carnivorous, nor to have taſted Fleſh in thoſe firſt Ages, but only to have fed upon Fruits and Herbs.

The Prohibition of Fleſh being eaten with the Blood, was an ancient Sanction of the *Eaſt*, and is very univerſal to this day. It was forbidden by Moſes, becauſe he plac'd the Life in it; nor is it diſpens'd with by the *Mahometans*. Some ancient Philoſophers, as *Empedocles*, plac'd the ſeat of the Soul in the Blood, and *Democritus* aſſign'd it the whole Body: And tho' the *Bannians* are under reſtraint from the Blood of either Animal, or that of the Grape, yet will they freely taſte the Grapes themſelves, and entertain themſelves Luxuriouſly with their Juice, while it is innocent and harmleſs. We have Grapes brought to *Suratt*, from the middle of *February* 'till towards the end of *March*; ſome from *Amadavad*, ſome from a Village called *Naapoure*, four days Journey diſtant from *Suratt*. They feed likewiſe upon Pine-Apples, Cuſtard-Apples, ſo called, becauſe they reſemble a Cuſtard in Colour and Taſte,

The Seaſon of Grapes.

Taſte, and many other ſorts of Fruit unknown to *Europe*. But the Mangoes are of principal eſteem, and the moſt common Fruit of *India*: They have a Stone in the middle, by which and their outward ſhape, they come neareſt to the form of our long Plums of any Fruit, only they are generally much larger; they attribute many medicinal qualities to this ſort of Fruit, and aſcribe to it thoſe Virtues which free them from all Diſeaſes incident to that Seaſon of the Year, and ſometimes thoſe Chronical Diſtempers they labour under. They are of exquiſite Taſte when they come to Maturity, and are Eaten then in vaſt quantities by the *Indians* and *Europeans*, as well for the Security of their Health as for pleaſure and delight. When they are Green, they are Pickl'd there and ſent abroad, and make that Mango Achar, which we taſte in *England*.

Mangoes much eaten

The cold quality of the Cucumber is here ſo prepar'd and digeſted by the Sun's Heat, that the *Bannians*, without endangering their Health, will feed upon them as plentifully as we do upon Apples. And the Water-Melons are very large, delicious, and eaſily purchas'd,

Cucumbers much eaten

purchas'd, and very refreſhing cooling Fruit in the warmer Seaſon. But the Musk-Melons from *Amadavad*, highly deſerve that fragrant Name, being inriched both with a flavour and a taſte ſuperiour to any of that kind in the World. *The delicacy of the Musk-Melons.*

The *Bannians* are not reſtrain'd from the liberal Draughts of Tea and Coffee, to revive their waſted Spirits, any part of the Day; but in thoſe they may Revel uncenſur'd, as long as they pleaſe; and have there more inviting Temptations to drink them plentifully, than with us. For the Coffee, when it it truly boiled and prepared, carries a kind of yellow Oil upon the head of it, by which it acquires a ſoft, pleaſant Reliſh, and requires ſo much Art in bringing it to this Perfection, that it ingages ſome who affect this ſort of Liquor in the expence of a skilful Peon, on purpoſe to look after it in the Preparation. This Berry is of very common growth in *Arabia*, eſpecially about *Mocha*, and from thence is tranſported to the remoteſt Regions of the *Eaſt* or *Weſt*. Coffee is ſaid to be good for Cleanſing the Blood, for helping Di- *Tea and Coffee drunk by them.* *Great Art in making Coffee.*

geſtion, and quickening the Spirits.

Tea likewiſe is a common Drink with all the Inhabitants of *India*, as well *Europeans* as Natives; and by the *Dutch* is uſed as ſuch a ſtanding Entertainment, that the Tea-pot's ſeldom off the Fire, or unimploy'd. This hot Liquor it may be ſuppos'd might not ſeem ſo proper and agreeable to ſo hot an Air, and yet we find is very convenient for our Health, and agreeable to the Habits of our Bodies. And even all the Arak Punch which is dunk there, is ſeldom toucht, 'till by a heated Iron, or Wedge of Gold, it is made luke warm. This both ſupplies the Vapours which are continually exhal'd from the Body, and helps the prevention of Fevers by keeping the Pores open.

Tea healthful in India.

Tea, with ſome hot Spice intermixt and boiled in the Water, has the Repute of prevailing againſt the Head-ach, Gravel, and Griping in the Guts, and 'tis generally drunk in *India*, either with Sugar-Candy, or, by the more curious, with ſmall Conſerv'd Lemons. And a Dram of double diſtill'd Arak, is preſcrib'd likewiſe as an Excellent Remedy

Remedy againſt tht Gripes, and ſuch inward Twiſtings of the Bowels. The frequent uſe of this Innocent Tea, and the perpetual perſpiration caus'd by the Heat, which is augmented by this Liquor, are the reaſon why the Gout and Stone, Agues, Rheumatiſms and Catarhs are rarely heard of in theſe parts. The Heat indeed abates the vigour of our Spirits, and thereby induces a languid Faintneſs, which is the general, but withal a very tolerable Infirmity, in reſpect of thoſe acute Diſtempers. The *Chineſe*, among whom the Tea grows, take abundance of this Drink before their Meals, and are generally very plump and in very good likeing.

Our *Engliſh* Preſident enquir'd much for the Flower of Tea, among thoſe who had been Converſant in *China*, but could never obtain a ſight of any; and it ſeems very doubtful whether that Shrub bears any Flowers at all upon it. For a *Chineſe Madarine*, who arriv'd at *Suratt* in the quality of an Envoy from *Limpo*, brought with him ſeveral kinds of Tea, but no Flower; ſome of it was ſo valuable in *China*, that a ſingle Catte of it was reputed a noble

Preſent for the chief Miniſters, and it was very rarely to be found, however he brought with him a Taſte of it for our Preſident, among ſeveral other kinds, wherein he gave him a Morning Entertainment. And a Learned Phyſician, who for ſome Years had lived in *China*, ſpoke nothing of this Flower of Tea, only gave this Account of three other ſorts that grew there, and were moſt frequently drunk among them, *viz.* Bing, Singlo, and Bohe. Bohe is a ſmall Leaf and very young, and by its moiſture, upon the ſcore of its under-growth, requires more than an ordinary frixure, which makes it acquire that blackneſs viſible in it, and which diſcolours the Water to a kind of Redneſs The ſecond is Singlo, which is a larger Leaf, becauſe more grown. The third, which is Bing, is the largeſt of all; and is in *China* of a proportionable larger rate than the other two. Singlo obtains moſt among the *Europeans*; but Bohe among the *Chineſe* has ſo much the eſteem and precedence above the other two, that in their Sickneſs they totally forbid them, but in their moſt dangerous Diſtempers inſtantly make uſe

Three ſorts of Tea.

Bohe the beſt Tea.

uſe of this; and Experience convinces them of the Choice and Utility of that Leaf in their Extremities. They all proceed, he told me, from a Shrub about the height of our Goosberry or Curran Buſhes. The Leaf is firſt green, but is made criſp and dry by frying twice, or oftner, in a Pan; and as often as it is taken off the Fire it is roll'd with the Hand upon a Table, till it curls. This Preparation is cautiouſly conceal'd from all Strangers, and was accidentally known to him by the opportunity he once had of peeping through the Crevice of a Door when it was a preparing. He found it growing in the Latitude of 51, as well as in a warmer Air; which gives a probable Conjecture for its thriving in our Kingdom; for *London* lies near the ſame Parallel.

How Tea grows.

The way it is prepar'd.

As Musk and Ambergreaſe are ſaid to damage Pearl, ſo is Tea prejudic'd by the approach of unſavory Smells, and particularly of *Aſſa Fœtida*, and is ſo delicate and tender, that it is injur'd by the very Breath of only the common ambient Air. For preventing which it is inclos'd in Pots of Totaneg, or in ſtrong large Tubs of Wood, and in them is ſafely ſent abroad.

Rain Water commonly drank by the Banians.

The *Bannian* ſeldom drinks of the common Water of the Wells or Rivers, only what falls from Heaven in the time of the *Muſſouns*, which is preſerv'd in large Tanques and Ciſterns made on purpoſe to receive it, and keep it ready for their uſe the following Year. For in this, as well as his Diet, he is very ſqueamiſh; and therefore he confines his Draught to thoſe Heavenly Showers, which he eſteems a more pure and Etherial Liquor for deſcending from above.

Dye a ſort of Food.

Dye is a particular innocent kind of Diet, fed upon by the *Indians* for the moſt part about Noon. It is ſweet Milk turn'd thick, mix'd with boil'd Rice and Sugar, and is very effectual againſt the Rage of Fevers and of Fluxes, the prevailing Diſtempers of *India*. Early in the Morning, or late at Night, they ſeldom touch it, becauſe they eſteem it too cool for their Stomachs and Nocturnal Delights.

Kitcheree an Indian *Diſh.*

Kitcheree is another Diſh very common among them, made of *Dol*, that is, a ſmall round Pea and Rice boiled together, and is very ſtrengthning, tho' not very ſavoury. Of this the *European* Sailers

Sailers feed in thoſe parts once or twice a Week, and are forc'd at thoſe times to a Pagan Abſtinence from Fleſh, which creates in them a perfect Diſlike and utter Deteſtation to thoſe *Bannian* Days, as they commonly call them.

Wood is the only combuſtible matter in *Suratt*, which is commonly made uſe of in the Kitchin, either by *Indian* or *European*, for boiling and roaſting their Victuals. Some of the more poor Natives make Fires of dried Cow-Dung. There is not any Neceſſity of Fuel in private Apartments, the great Globe of Light is the univerſal Fire all over *India*, which cheriſhes and keeps them warm without any Expence of Chimneys or of Hearths in their Lodging-Rooms. The Fire-Wood is bought in the Bazar by Weight, for ſo much the Seer, and is brought home by Servants. And every Roupie which the Servant lays out in buying either this or any other Goods, he peremptorily demands back for his own uſe a Couple of Pice from the Seller.

No Coals in India.

Wood here bought by Weight.

The *Bannian* is very curious in dreſſing his Meat, and preparing his Victuals; and therefore leaſt ſome unclean

Bannians curious in what they eat.

clean Hand ſhould have touch'd what is ſold already cookt in the Shops or the Bazar, he ſeldom buys any from thence, but eats what is dreſs'd only by his own Domeſticks. In their ſolemn Entertainments they are kind and communicative, to the meaneſt Attendant of any Perſon of Conſequence or Rank whom they invite to their Houſes; and like the Great Men at *Tunquin*, will provide almoſt for the very Dogs.

A Caravanſaray. In the middle of the City is built a noble ſpacious Caravanſaray, or Inn, for the Convenience of Merchants that are Strangers, and reſort hither for Traffick, where they may decently repoſe at Night. For here are no Publick Houſes for the Entertainment of Gueſts or Travellers, leſt the Jealouſie of the Husbands ſhould be rais'd concerning their Wives and Daughters, by the frequency of ſuch Temptations. And upon this Account, all Men whoſe Affairs call them into the Country, either take care of providing their own Victuals, or commit that Charge to their Peons and Attendants, to make it ready for them at their Reſting-places by Day,

No Houſes of Entertainment.

or

or in the Fields where they ſleep at Night.

As the heat of the Sun, when it is in the Meredian, is very apt to pall the Appetite, and diſſipate that warmth and Heat of the Stomach, which is proper for Digeſtion; ſo the *Bannians* and *Moors*, to prevent that inconvenience, change their Repaſts to other Seaſons of the Day, and take their Collations about 8 or 9 in the Morning, and at 4 or 5 in the Afternoon. And often at Midnight, after their nocturnal Embraces, they recover their Spirits by ſome nouriſhing Food, to excite them again to freſh Amours.

Their times of Eating, are the Morning and the Evening.

The Heat of the Day is ſpent in Reſt and Sleeping, to refreſh their exhauſted Strength, ſometimes upon Cotts, and ſometimes upon Bechanahs, which are thick Quilts, ſpread the breadth of a Room, and the length of a Man, with Bolſters at the Head, where Eight or nine may ſleep together. They ſeldom take their Repoſe without a Wench in their Arms, that is a ſmall Pillaber upon their Stomack to defend it from the ambient Vapours that might be apt to annoy it; and ſeldom

The Heat of the Day ſpent in Reſt.

Bechanahs.

dom uſe any other Covering but their Shirts and Drawers, except it be a Sheet or ſlight Callico ſpread over them.

White Callico the common Indian *Garment.*

The Garments which the *Indians* wear, are generally made of white Callico, faſhion'd into Caba's, that is, outward Coats, ſomewhat like our Frocks, turning over their Breaſts as far as the Shoulders, and from thence tied with ſtrings down to the middle; with a Puggarie, or Turbant upon their Heads. It was very ſurprizing at firſt, to view ſo many People paſſing up and down, moſt of one coloured Cloaths, and thoſe white. For a diſtinction between the *Moors* and *Bannians*, the *Moors* tie their Caba's always on the Right ſide, and the *Bannians* on the left; and if any *European* thinks fit to dreſs himſelf, and take upon him the *Indian* Garb, he therein compliments the *Moors*, and pays his Reſpect to their manner of wearing and putting it on. The length of their Breeches, which deſcend to their Heels, ſerve them inſtead of Stockins; which is the reaſon that their Language has no word for our Stockins, ſo that they thruſt

The difference of Garments between the Moors *and* Bannians.

No Stockins in India

thruſt their Feet always bare into their Shoes, which are very neatly Imbroider'd with Gold, or Silver, or Silk Flowers.

Umbrellas permitted to be uſed by none but the Mogul.

No Man in *India*, no not the *Mogul*'s Son, is permitted the Priviledge of wearing a Kittiſal or Umbrella, let the Sun's Beams be never ſo ſcortching, but a Peon goes before the great Men, carrying a ſmall Skreen made of Oſtrich Feathers, to ſhade his Eyes. The uſe of the Umbrella is ſacred to the Prince, appropriated only to his uſe.

The Stale of a Cow, drunk by the Bannians.

The *Bannians* obſerve ſeveral Faſts; but one more ſolemn in the Year is much remarkt, when they drink nothing in the Morning but the freſh Stale of the Worſhipful Cow, which they fancy is abſterſive, and endow'd with a kind of luſtral quality, apt to purifie the Defilements of a *Bannian*; as one of themſelves was pleas'd to tell me.

Their Religious obſervations convenient upon a natural account.

Their conſtant Ablutions and daily Waſhings, their Abſtinence from Animals and from Wine, had doubtleſs a proſpect more than what was merely Religious in it; they were not imprudently deſign'd upon a Civil Account,

count, to keep their Organs clear, their Spirits lively, and their Conſtitutions free from thoſe Diſeaſes, which a groſſer Diet is apt to create in theſe warm Climates, and to preſerve their Bodies Neat and Clean by frequent Bathings and Luſtrations. For there is not one of theſe Cuſtoms which are faſten'd upon them by the Rules of their Religion, but what comport very well, and highly contibute to the Health and Pleaſure of their Lives. And for this end they are much addicted to ſweet Smells and fragrant Exhalations, and generally each Night procure a Necklace of Jeſſemy Flowers to ſleep with, for at that time they more ſenſibly emit their Fragrant Vapours. The ſcent of Flowers is much abated on the day time, being diſſipated by the great Heat; which is the reaſon why the Streets of *Suratt*, tho in many places over-ſpread with the Excrements of Men and Beaſts, yet never moleſt thoſe that paſs thro' them, by an unſavoury Smell, becauſe the Sun's attenuation of the Vapours, diminiſhes their ſtrength from annoying the Senſe.

Ill Smells not ſo offenſive in India.

Un-

Under their abſtemious mortifying Diet, the *Bannians* maintain as good a Habit of Body, are as comly and proportionable as other People, and live to reckon as many Years as thoſe that pity their ſpare Food. But in their Thoughts they are often more quick and nimble, by that courſe of living they chuſe to delight in, which renders their Spirits more pure and ſubtle, and thereby greatly facilitates their Comprehenſion of things. Beſides, this Religious abſtinence very much diſingages their Affections to the World, diſintangles their fears of Death, and Paſſions for theſe momentary things; it ſets their Spirits upon the Wing, ready without reluctancy to quit this Life, in expectation of a better; and makes many of them paſs as chearfully into the inviſible World, as they would take a Journey from their own Kingdom to another Country.

The Bannians live to a good Age.

They are quick of Thought.

They die eaſily.

Their Wealth conſiſts only in Caſh and Jewels, the diſtinction of perſonal and real Eſtate is not heard in *India*, and that they preſerve as cloſe and private as they can, leſt the *Mogul*'s Exchequer ſhou'd be made their Treaſury.

Caſh and Jewels are their only Eſtate.

ſury. This curbs them in their Expences, and awes them to great ſecreſie in their Commerce, eſpecially in their receiving, or Payments of Money, for which they either make uſe of the darkneſs of the Night, or of the obſcurity of the Morning, in conveying it to the place of Payment. For ſhould the *Mogul's* Officers ſee the Cheſts and Bags of Gold and Silver carried as publickly here, as they are in the Streets of *London*, they would be apt to change their Owner, and be deliver'd to him who calls himſelf the Original Proprietor. And yet the condition of theſe *Indians* is not ſo vile and lamentable by much, as that of the Commonalty at *Tunquin*, where the vulgar Mechanicks are Slaves for one part of the Year, and work three Months for the King, and two for the *Mandarins*, and are only allowed the reſt of the Year for themſelves, for ſupporting of their Wives and Families. This is called there *Viecquam*, that is the condition of a Slave.

Their Wealth kept ſecret.

Viecquam.

But I was told of a Noble *Bannian* at *Amadavad*, who, by bribeing the *Nabob* into a connivance, did on pub-

lick

lick Feſtivals, and times of Jubilee make his Entertainments in Diſhes and Plates of ſolid Gold. But poor Man, his ſplendid living did not hold out long, before it rais'd the Envy of a neighbouring *Moor*, who could not endure this repeated Magnificence in a Gentile, and therefore dogging the Merchant as he rode one day out of the City, he followed him at a diſtance, and ſhot him dead with a poiſon'd Arrow. Sumptuouſneſs and State ſuit not very well with the Life and Condition of a *Bannian*; they muſt not both flouriſh long together. This keeps our Brokers at *Suratt*, who are *Bannians*, from all coſtly diſburſements, tho' they are reckon'd by ſome to be worth 15, by others 30 Lacks of Roupies, and cauſes a Contraction of their Expences, and a retrenchment of their Tables to three or four Thouſand Roupies a Year, without any ſhow of a luxurious Garniture, either on their Diſhes, or in their Houſes.

A Bannian poiſon'd for living ſplendidly.

Their main Coſt is expended upon their Women, who ambitiouſly affect a Gayety in their Dreſs and Cloathing. Jewels and Ornaments are the very joy

The Bannian Women very richly attir'd.

joy of their Hearts, (as they uſually call them) with which they are deckt from the Crown of the Head to the very feet. Their Toes are adorn'd with Rings, and their Legs with Shackles of Gold, or Silver, or ſome other Metal, which are ſometimes above two Inches in Diameter, wreath'd and hollow. The Women that carry the Water about the Streets, will not walk abroad without theſe Ornaments upon them. Some tie up the Hair of their Heads, and put it under a hollow large piece of Silver, rais'd ſomewhat like a Bell, gilt, and neatly embelliſht on the outſide, and faſten'd to the Crown of their Heads. Some wear Ear-rings all round their Ears, which for Ornament's ſake will dangle ſometimes almoſt down to their Shoulders, and have Bracelets about their Necks and Arms, and Rings about their Wriſts, and on every Finger. Some adorn themſelves with Breaſt Jewels, form'd in Faſhion of a Heart, compos'd of variety of Diamonds, Rubies, Saphirs, and other Stones of Eſteem; and on their Fore-Heads wear a Gold Bodkin, broad at the end, beſet with glittering Diamonds,

or

or ſome other precious Stones. And as they are much taken with this gawdy Attire, and delight in theſe ſplendid Ornaments themſelves, ſo they think them a kindneſs to the very Brutes; and ſhew their Affection to a Darling Cow, or Favourite Goat, by faſtening large Rings of ſome Metal or other about their Legs. Nor will they ſpare their Ornamental Favours to the Fruit-Trees in their Gardens, but ſhew them their profuſe Reſpect in adorning them with a Painting of divers Colours.

Beaſts and Trees adorn'd by the Bannians.

The meaneſt Female in *Suratt* is not wholly deſtitute of Ornaments upon her Body, though ſhe be able to ſpend no more than two or three Pice a day. For Herbs (which are the common Food of the Poor) are here in plenty, and bought at very low Rates, which encourages the daily Labourers to work for very low Wages. And the moderate Barber (which is not the meaneſt Profeſſion) ſhaves the Beard, and cuts the Hair, picks the Ears, and pairs the Nails, all for one Pice or two.

All things cheap at Suratt.

The Love of Women, which is rooted in Mens Hearts by Nature, and which diſcovers it ſelf in People of all

Ages, Nations, Qualities and Conſtitutions, is cheriſh'd betimes by the *Banian*, who courts and ſometimes marries his Miſtreſs at Six or Seven Years of Age, and cohabits at Eleven or Twelve, or ſometimes ſooner. And ſome of the Gentile Sects, before they feel any great Warmth of this amorous Paſſion, are by their Parents join'd together in their very Infancy, at three or four Years of Age. From which time they endeavour mutually to kindle this tender Paſſion, till the growing Years blow it up into a lively Flame. And by a thouſand little Tricks and Arts of Love they endeavour to ſtamp their Affections upon their Infant Souls, which like melted Wax are pliant and eaſie to receive the Impreſſion, and ſo they are inſenſibly captivated by each others Snares. The young Lover wins upon his Miſtreſſes Paſſions by frequent Viſits, large Preſents, and munificent Gifts, whilſt her ſoft Looks and Innocent Air form his Mind into kind and amorous Inclinations towards her. And thus being happily prepoſſeſſed with a mutual good liking, even as it were from the Womb, as if they had been born

Marriages at 6 or 7 years of Age.

born Lovers, they are taken off from all Objects, and freed from the Diſappointments of fickle Miſtreſſes, and from being wearied with whining Addreſſes to coy Damſels. Which, beſides others, may be ſome Reaſon why the *Indian* Wives committed themſelves with ſo much chearfulneſs into the Funeral Flames with their Dead Husbands; becauſe their Sympathetick Minds, linked together from their Infancy, were then fed with ſuch early Taſtes of Love, as became the Seminary of thoſe ſtrong and forcible Inclinations in their riper Years, and made the Pains of Death become preferable to a Life abandon'd the Society of thoſe they ſo entirely lov'd. For what could fix their Affections more than the cheriſhing of them in their tender Years, and digeſting them with their Mother's Milk? Or form their Embrio Paſſions into more Strength and Duration, than confining them early to ſuch an Object, as might receive their entire good liking, before ever they were diſtracted by various volatile Affections?

A Reaſon why the Indian *Women freely burn with their Husbands.*

But the Reaſon alledg'd by them for theſe Infant Marriages, is, becauſe

they eſteem it a matter of more Decency to approach their Brides in their purer ſtate, before they come to riper Years. And for haſtening the young Miſtreſs's Maturity for the Conjugal Embraces, great Care is taken of a proper Diet, and that ſhe feed plentifully upon Milk, boil'd two or three Quarts into one, which they find by Experience is very nouriſhing, and ripens them for being fit to come together at Eleven or Twelve. The Husband drinks largely of melted Butter, which he finds very apt to invigorate his Spirits, and makes uſe of it as Oil to his Flame.

Milk very nouriſhing.

Melted Butter drunk by the Banni-ans.

Second Marriages, which are indulg'd to the Men, are ſolemnly prohibited the Women, becauſe this engages their Fidelity ſo much the more to the firſt Lovers, in that they are debarr'd all Hopes and Proſpect of all others. But with this Additional Severity upon the young Maids, whoſe Husbands die before they cohabit, that they are obliged to a diſconſolate Virginity all the Days of their Lives; and muſt never contract with another Man, tho' they are unfortunately Widows at Six or Seven Years of Age.

No Women allow'd ſecond Marriages.

Polygamy

Polygamy likewiſe, beſides ſecond Marriages, is allowed the wanton Husbands, who notwithſtanding are not often ſo very Amorous as to proſecute that Liberty, or rather Thraldom, to more Wives than one at once. The nature of the Climate inclines them much to this Amorous Paſſion, which ſtings them with impatient Deſires, and makes them reſtleſs by Delays; and yet tho' Marriage upon this account is ſo very neceſſary and agreeable, they do not think that the variety of Women will compenſate for the double Burthen and Inconvenience of them in a Family; nor do they imagin that it's worth their while to ſatisfie the fervour of their wandring Deſires, that is attended with ſuch a train of miſchievous Conſequences. A merry *Bannian* was wont often to complain of this Folly, of engaging with two Wives at once, and venturing too haſtily upon a double Marriage, becauſe the fondneſs of the two Wives provoked them to continual Feuds and Jealouſies. For he could never enjoy the one without diſturbance to the other, whoſe Paſſions were preſently alarm'd upon any token of Kind-

Polygamy permitted to the Husbands.

The inconvenience of Poligamy.

neſs extraordinary. When he was wheedled into a liking of the one, the other would pout and ask him if he meant to forſake her? And if he was going that way, would hold him by the Coat, and pull him back to her. This urg'd to him, that ſhe was the Wife of his Youth, that they had contracted a long and intimate acquaintance, and his firſt ſolemn Engagements were made to her: The other replies to him, that ſhe now ought to partake more liberally of his Favours, and his Thoughts ſhould incline more kindly towards her, ſince the other poſſeſs'd him ſo long before. Thus the diſtracted Husband was twitted on both ſides, and at a ſtand many times which way to turn for his own tranquility and their ſatisfaction, and often in his *Indian* Engliſh confeſt, *Engliſh faſhion, ſab, beſt faſhion have, one Wife beſt for one Husband.* And 'tis ſeldom but among a multitude of Wifes, there will now and then happen Debates and Conteſts. We read of a Cuſtom among the Ancient *Britains* which ſeems peculiar to themſelves, and not found in the Stories of any other Nations, either

An odd Engliſh cuſtom concerning many Wives in common.

Civil

Civil or Barbarous, not of many Wives belonging to one Husband, which is the caſe of many Heathen Nations, but a Society of Wives among certain numbers, and by common conſent. Every Man married a ſingle Woman, who was always after and alone eſteem'd his Wife: But it was uſual for five or ſix, ten or twelve, or more, either Brothers or Friends, as they could agree, to have all their Wives in common. But neither did this method preſerve an entire Amity and Affection among them, but ſometimes Encounters and Diſputes happen'd.

The Nairos *Women great eſteem of Matrimony.*

The *Nairos* Women hold Matrimony in ſuch ſingular eſteem, That they think it ſacred, and ſo neceſſary in this Life, that if they chance to die Virgins, they are debarr'd from entring into Paradiſe. And are therefore extreme ſollicitous of not neglecting the happy opportunity of the Marriage ſtate, which is reckon'd by them a neceſſary introduction to ſo much Bliſs.

No private Nuptials.

Clandeſtine Marriages and ſtoln Brides are things unheard of at *Suratt*. For both the Bridegroom and the Bride, and their ſeveral Attendants, appear

The gay ſolemnities of Marriages at Suratt.

publickly in the Richeſt Garments, in the gayeſt Equipage and ſplendour, which they can either purchaſe for their Money, or procure by their Friendſhip. Flags, Flambeaus, Muſick, State-Coaches, and Led Horſes, are all too little for this Day's Solemnity. The Pretty Bride then puts on her coſtly Jewels, and is trimm'd with all the fineſt Silks; ſits Queen of the Ceremony, carried in Triumph through the Streets of the City. The Bridegroom likewiſe is ſet off with all the advantage of rich Cloaths and Trappings; and there is nothing great and noble in *Suratt*, but is purchas'd for them, according to their Abilities, to give credit to the Nuptials, and adorn the Solemnity; which is perform'd after this manner. When the Joyful Bridegroom and the Bride, with their coſtly Equipage and Pompous Train, have marcht thro' the principal places of the City, in publick view of all Spectators, ſeated upon ſome delicate *Indian* Horſe, or *Perſian* or *Arabian* Steed, ambitiouſly courting the Eyes and obſervance of all as they paſs along, to take notice of that honourable ſtate they

they are now proceeding to: When with a blameleſs undiſguis'd Aſſurance they have finiſh'd their ſtately Progreſs thro' all the noted places of the Town, they turn about to the Bride's Habitation, where they enter, and are ſeated oppoſite to one another in two Chairs, with a Table put between them. Then ſtretching forth their Hands to each other over the Table, they join them together, and the *Bramin*, ſtanding by, covers each of their Heads with one large Hood or Pamarin, which is ſpread over them about a quarter of an Hour, 'till he has finiſht his Prayers for their Happineſs, and made an end of his Benediction; and then looſing their Hands, and uncovering their Heads, the Ceremonious part of the Marriage is concluded. And now the Mirth and Feſtivity follow; now they begin to ſcatter about their Perfumes, to ſprinkle their Gueſts with Roſe Water, poured upon them out of Silver Cruets, and ſo refreſh them with ſweet ſmells. The Caba's and Puggaries, *i. e.* all their exteriour Garments, are wet with Unguents, and Coloured yellow with the rich and fragrant Eſſence of Saffron, which

The particular Ceremony at Weddings.

The Gueſts at Weddings ſprinkled with Roſe-water and Perfumes.

which remains upon their Cloaths for a Week, to declare their preſence at this joyful meeting. For the nature of Saffron being very Cordial, and apt to exhilerate the Mind, is ſprinkled outwardly as a token of their inward Mirth and Gladneſs. And to complete this ſumptuous jollity, the Gueſts are all invited to lie down to a large and coſtly Banquet.

A Superſtitious Obſervation of days for Marriages.

In the Celebration of theſe Marriages, they are much addicted to the ſtrict obſervance of particular days, and only upon thoſe that are accounted lucky, will they undertake the Celebration, becauſe their pitiable fooliſh Superſtition has laid ſevere Reſtraint upon their Conſciences, from Marrying upon any days of bad Omen. Upon thoſe which they account Lucky, will ſometimes be ſolemniz'd more Weddings, than in two or three Months at other times, ſometimes two or three hundred on a day. Such as are Wealthy, continue the ſumptuous Feſtival Entertainments above the ſpace of a Week, which with the large Expences at their Funeral Feaſts, drains their Fortunes, and keeps them low;

Funeral expences, and coſtly Marriages deſign'd to keep the People poor.

low; and if they are Poor, never ſuffers them to grow Wealthy. Theſe Charges upon their Eſtates, the *Mogul* encourages on purpoſe, by this Artifice to break their Spirits and Fortunes, that he may keep them ſervile and leſs able to Rebel againſt him.

When once the Husband and the Wife come to cohabit, ſhe is then under great diſtinctions of Reſpect, and in a manner oblig'd to a kind of ſervile Attendance upon his Perſon; however in Language and Deportment the Man appears very kind and obliging, and ſhews a tenderneſs to the Partner of his Bed. *The Wives in ſome meaſure ſervile.*

But among all the Nations of the *Eaſt*, the *Siameſes* excel in Civility of Expreſſions to the Female Sex. For their Language (as we are told) admits no diſtinction of Maſculine and Feminine in their Genders, which is the cauſe, that whenever they would Expreſs a Woman, they add young to the Maſculine, to imply the Feminine; whereby their Language hinders a Woman from ever growing Old, by affixing always Youth to the Female; as when, for Example, they would name an *The great Civility which the* Siameſe *Language ſhews to Women.*

an Empreſs, they would ſay young Emperour.

The Bramins Marry.

The *Bramins* Marry, as well as the other *Indians*; and treaſure up ſometimes abundance of Wealth, which is bequeathed to their Families, for maintenance of their Widows, and to portion their Children. One of the *Bramins*, who had been ſtraitned in his Abilities from giving a competent Portion with his Daughter, which was then cloſely Courted, contrives this Stratagem to ſqueeze ſome hundreds of Roupies from the People for that purpoſe. He aſcended a Tree, which ſtood without the Gates of his City, and then declar'd, that there he would fix his Habitation; there he would ſtay and ſtarve, and never come down, 'till they contributed among them to make up the Sum. The affrighted Inhabitants, who are tender of the Life of any Animal, thought it not fit to dally with that of their Prieſt, but leſt his obſtinate Reſolution of continuing there might endanger the welfare of him they ſo highly eſteem'd, and involve them in the guilt of Sacred Blood, therefore with united Hearts

A Bramin's Craft to get a Portion for his Daughter.

Hearts they clubb'd together to make up a common Purſe, which was deliver'd to the Damſel as a Dowry. The crafty Prieſt upon this deſcended from perching aloft in the Boughs of the Tree, and was kindly congratulated at his coming down for ſparing his Life, which he had taken private Care of that it ſhould not be in any Danger, by engaging an Accomplice to convey to him ſecretly what Nouriſhment might be neceſſary for his Subſiſtence.

A ſtrict ſort of Bramins.

One ſort of *Bramins* at *Surat*, which are by much the ſtricteſt Sect among them, do far exceed the reſt in Abſtractions from Senſe, and abſtemious living, and refrain from entring the Conjugal State, leſt ſome Animals, as they tell us, might be cruſht to Death by their mutual Embraces. And therefore to keep up the Succeſſion of this Prieſthood, if any Lay-Perſon of their Tribe has two or three Sons, one of them is choſen from among the reſt to be conſecrated to this Order. This ſort of *Bramins* are ſparing of their Speech, and will rarely ſpeak, for fear of killing ſome inviſible Creatures, which they affirm float in the Air, and which ſome of

of their Holy Men have ſeen, though others cannot. They alſo ſweep the places where they reſt with a Bruſh, leſt they ſhould cruſh ſome Animal by ſitting upon it. And for this end a Cloath is always tied croſs their Mouth, and faſtned at each Ear, to prevent all inviſible volatile Creatures approaching their Breath, leſt it might prove fatal to them. And though Ablutions are ſo neceſſary in *India*, ſo univerſally practis'd, and ſo ſolemnly enjoin'd, yet cannot this ſort of *Bramins* be brought over to this convenient Diſcipline, to waſh their Bodies, and cleanſe themſelves with Water, for fear of murthering ſome Creatures which they fancy live in that Element. Nor will they drink cold Water till it's boil'd, becauſe they ſay it has Life in it, and that would deſtroy it. They neither cut their Beards, nor ſhave their Heads; but notwithſtanding all the Pain of it, pull all the Hair up by the Roots, as faſt as it grows on thoſe parts of their Bodies. And wholly careleſs of the Future, and never anxious for to Morrow's Concerns; they take all chearfully that happens each Day, and of

Bramins that never waſh their Bodies.

Nor cut their Hair.

Nor make any Proviſion for the future.

the

the Proviſion which Providence ſends them, if any Overplus remains, they liberally diſtribute to ſuch as want it, and truſt the ſame Providence for the following Day. Thus they live *ex tempore*, and as little ſollicitous for the World, as if they had been intimately acquainted with our Saviour's Rule, *Take no thought for to morrow, but let the morrow take thought for the things of it ſelf; ſufficient unto the Day is the Evil thereof.*

The Ceremony of naming the Bannian Children.

The *Bannians*, at the naming of their Children, which is about Ten Days after the Nativity, perform that Ceremony after this manner. They call together about a Dozen Children, and put into their Hands a large Sheet, which is ſpread, and they ſtanding round, take hold of it in a Circle, and bear it up from the Ground. The *Bramin* ſtanding by, has brought to him thither two or three Sere of Rice, which he pours into the middle of the Sheet, and upon the Rice lays the Child to be named. The young Boys that hold the Sheet ſhake the Child and the Rice together to and fro, for a quarter of an Hour, or more. The Father's

ther's Siſter then ſteps near, and has the right of naming the Child; but in caſe of her Abſence, or Death, this Priviledge devolves upon the Father or the Mother of the Infant. When the Child has thus receiv'd its Name, it continues ſo for the ſpace of a Month or two, after the expiration whereof they proceed further towards its perfect Initiation into the *Bannian* Religion; and then it is brought to the Pagode, where the *Bramin* is ready, and mixes ſome Shavings of Sandalwood, Champhire, Cloves, and ſeveral other ſweet-ſcented Perfumes, and puts them upon the Child's Head; after which it is eſteemed a Member of their Religion, and commences compleat *Bannian*.

Women in Child-bed not toucht. The Mother, till Ten Days after Child-bed, is toucht by none but a dry Nurſe, nor is ſhe allowed her ſelf to put forth her Hands for the Dreſſing of any Meat till Forty be paſt after lying in, and ſhe be perfectly paſt her Purification.

Hanging-Cradles. The Cradles for the Children in *India* are much eaſier, and more convenient than ours, that are plac'd and move upon the Ground. For theirs are hung

hung in the Air by ſtrings ty'd to each end, and faſtned to a Beam or Poſt above, and ſo ſwing to and fro with a ſoft quiet Motion by the ſlighteſt touch of the Hand. And this was anſwerable to the Tenderneſs and Care they had for their Children's Temper, even whilſt they were carried in the Womb; who provided ſuch convenient Food and innocent Diverſions, ſuch pleaſing Entertainments of their Senſes and Fancy for the Teeming Women at that time, that the Minds of the Children might participate thereby of thoſe Delights, might be chearful and ſerene, and free from all diſmal Impreſſions from their Parent; and ſo their Lives afterwards might be compoſed and exempt from all anxious Thoughts, from all turbulent Deſires, and vexatious Agonies of Spirit. And from hence I will proceed to one of the laſt things I ſhall take notice of concerning the *Bannians*, and that is their Burials.

Women with Child always kept chearful.

As every Man's coming into the World neceſſarily infers his going out of it, and conſequently a Separation of Body and Soul; all the World therefore ſeems much concern'd, what will

become after Death, of that other part of themſelves, in the Sepulture of their Bodies. And as there have been five ways of diſpoſing of the Dead; one, to put them into the Ground; another, to caſt them into the Water; the third, to leave them in the open Air; the fourth, to burn them; the fifth, to ſuffer them to be devoured by Beaſts: So of theſe Five, two have principally obtain'd in the World; that, of committing their Bodies to the Earth; and the other, to the Flames. The laſt of theſe is made choice of by the *Banni-ans*, who carry their dead Bodies to a Pile of Wood near the Water-ſide, not far from *Surat*, which is preſently kindled after the Corps is laid upon it; and when the Flame has reduced it to Aſhes, the Remains are thrown into the River. They likewiſe, if they are able, burn ſome fragrant Wood of great Value with the Corps, to ſweeten the Air, and mix its Perfumes with the black Exhalations. And were it not for the Tyranny of Cuſtom, it ſeems more Honourable to have our Bodies conſum'd by that lively Element, than to have them devour'd by Worms

Five ways of diſpoſing of the Dead

The Banians burn the dead Bodies near the Water-ſide.

Fragrant Wood burnt with the Corps.

Burning more honourable than burying.

Worms and Putrefaction; whereof Fire being an Enemy, and the Emblem and moſt ſenſible Hieroglyphick of Immortality, there can be no better Expedient to ſecure our Friends from Oblivion, than that of burning their Bodies, whereof we have either the Bones or Aſhes Left, which may be preſerved whole Ages. The ſeveral Nations of the World had Cuſtoms of their own, which commencing upon uncertain Principles, have been deriv'd to their Poſterity, and receiv'd with a Religious Fancy; and they would rather die, than do an Act of Violence to them, and believ'd it the greateſt Impiety in the World to break them. Whereof *Herodotus* gives a full Inſtance in a Trial made by *Darius* to the *Indians* and *Greeks*. He askt the *Greeks*, what they would take to do as the *Indians* did, who eat their dead Parents and Friends, and accounted it the moſt honourable Burial? They anſwered, They would not do it at any Price. And when he askt the *Indians*, upon what Account they would be induced to burn the Bodies of their Fathers, and not to eat them? They deſired him not to ſpeak

Cuſtom a ſecond Nature.

to them of any ſuch horrid Impiety, as to burn their Fathers Carkaſſes, and to deny them the Honour of a Natural Burial in the Bowels of their dear Children. This ſhews how Cuſtom is the Spirit and Genius of a Man's Actions, and introduces a Nature and Religion it ſelf: and were the Prejudice of that remov'd, other civiliz'd Nations might doubtleſs be as zealous for burning their dead Friends, as the *Bannians* are now-a-days.

Four ways of diſpoſing of their Dead among the Siameſe.

The Four Elements were formerly worſhipped by the ancient *Siameſe*, who committed their Bodies, when dead, to what they ador'd when they were alive. He therefore that worſhipped the Earth, made choice of that for his Interrment; the Fire conſum'd the Corps of its Adorers; the Worſhippers of the Air were expos'd to the Birds to devour them; and thoſe that reverenced the Element of Water, were drowned in it at their Burial. This Care of Mens Bodies after Death ſeems natural to Mankind, and almoſt univerſal; which *Oſiris* King of *Egypt* taking notice of, made uſe of as an Encouragement to Vertue, and an Argument for the practice

All Nations take care of their Dead.

practice of Morality among his People. Thoſe whoſe Vertues were Illuſtrious, and whoſe Characters were unblemiſht, were appointed by him to be buried in Beautiful Fields, near *Memphis*, verdant with all manner of Flowers; whilſt the others were aſſign'd to places of Puniſhment and Ignominy, whoſe lives had been Diſſolute and Vicious.

The Corps Burnt ſometimes before 'tis quite dead.

The *Gentiles* of *India*, as if they were weary of their Friends when alive, and loath to harbour them when dead, burn the Body ſometimes before it is quite dead, and when they think it paſt recovery. A *Bannian*, who was Broker to the *Engliſh*, was thus hurried away to the burning Place, as he was juſt expiring; but being happily met by the *Engliſh* Surgeon, who felt his Pulſe, and gave ſome hopes of Recovery, ſome kinder Friend among the reſt, diſſwaded the Company from proceeding, and in a little time, by the application of a few Cordials, he was recover'd to his Health, and by that Miraculous chance evaded an untimely end.

The manner of carrying the Dead to be Burnt.

The Corps is carried upon a Bier, according to the Cuſtom of the *Moors*,

attended by Friends and Relations, who as they paſs along the Road, are inceſſantly repeating *Ram! Ram!* that is, in their Language, God! God! For *Ram*, they ſay, was formerly the name of a mighty Prince among them, and is now invoked by them, as if he were God, or the name tranſlated to the Almighty.

Shaving the Hair a token of deep mourning.

If a *Rajah* dies, his Subjects and Dependants cut off all their Beards, and ſhave their Heads, as tokens of the deepeſt Mourning for his Deceaſe; which is ſuch a ſolemn ſign of Grief and extraordinary Sorrow, that this nakedneſs and want of Nature's Covering and Ornament of the Head and Face, is never ſhown, but for a Prince, a Parent, or ſome neareſt Relation.

Funeral expences coſtly.

Upon the Death of any Friend, the *Bannians* are not ſparing of their Coſt, but ſpend profuſely in Banqueting and Feaſts, which are kept publickly for the two or three days following; then they obſerve upon the ſame account, the Twelfth, the Twentieth, the Thirtieth, and the Fortieth, beſides once each Quarter of the ſucceeding Year, 'til the Annual Solemnity returns. And he

he who at theſe times is parſimonious, and endeavours to contract his Expences, is accounted, if he be a Man of Wealth, the moſt ſordid Miſer in the World.

The Impious Opinion which the *Indians* formerly entertain'd, of having a power over their own Lives, as they were Maſters of themſelves, caus'd many of them to venture upon Death at pleaſure, and as advantagious to the Soul, by ſecuring it ſome degrees of Felicity and Virtue. And for this reaſon the loving Husband inamour'd with his kind or beautiful Wife, would ſometimes burn himſelf with her in the Funeral Pile, in expectation of a happy future Enjoyment of her. But this was ſeldom. For it generally fell to the Wives lot to be committed to the Flames with the dead Husband. And this Heatheniſh Cuſtom was introduc'd, becauſe of the libidinous diſpoſition of the Women, who thro' their inordinate Luſt would often poiſon their preſent Husbands, to make way for a new Lover. This was ſo far incouraged by the Politick *Bramin*, who was always a Gainer by her Death; that if any

The Reaſon which the Indians had for burning themſelves.

Sometimes the Husband would burn with his dead Wife.

The Reaſon why the Wives were burnt with their Husbands.

This cuſtom incouraged by the Bramins.

Woman refus'd to burn, her Head was order'd preſently to be ſhav'd, that ſhe might appear Contemptible and Infamous for ever after. For all the Jewels ſhe put on, who deckt her Body for the Flames, when ſhe was reſolv'd to die, were carefully lookt after by the Prieſt, and made his Propriety after her Death; becauſe he only had power to touch the Aſhes, and rake therein for Gold and Silver.

This Cuſtom reſtrain'd by the Mogul.

Since the *Mahometans* became Maſters of the *Indies*, this execrable Cuſtom is much abated, and almoſt laid aſide, by the Orders which the *Nabobs* receive for ſuppreſſing and extinguiſhing it in all their Provinces. And now it is very rare, except it be ſome *Rajahs* Wives, that the *Indian* Women burn at all; and thoſe that do, obtain the liberty by coſtly Preſents and powerful Applications to the Governours; by which the Women who are forc'd to ſurvive their Husbands by a ſuperiour Authority, evade that Ignominy and Contempt which would otherwiſe be caſt upon them. This fooliſh deſire of Dying with their Husbands, is expreſt by the Poet in theſe Verſes. *Propertius* L. 3. Eleg. 11.

Ubi

Ubi mortifero jacta eſt fax ultima lecto
Uxorum fuſis ſtat pia Turba comis:
Et certamen habent lethi quæ viva ſequatur
Conjugium, pudor eſt non licuiſſe mori;
Ardent victrices, & flammæ pectora præbent,
Imponuntque ſuis ora peruſta viris.

'Tis from this barbarous perſwaſion of a Power they have of diſpoſing of their own lives, and thoſe that belong to them; that the *Tunquineſe* poyſon each Year one of the Fruits of the *Araguer*, and gives it to a Child to eat, imagining that by the death of that innocent Child, they ſhall thrive the better the ſucceeding Year. And indeed it is an unaccountable Folly in the *Indians* to be ſo profligate of their own lives, and yet ſo ſparing of the Life of any the moſt inſignificant living Creature; as if the life of a Man were of leſs conſequence and conſideration than that of a Beaſt. The uſefulneſs indeed of ſome Brutes may gain them an eſteem, and the kindneſs and fidelity of others, as of the Dog *Hircanus* belonging to *Lyſimachus*, who leapt, as we read, into the Fire with the Body of his dead Maſter,

The unreaſonableneſs of this Cuſtom.

ſter, and was burnt for Company; and Tyranny even to any Creature argues a ſavage inhumane Nature; but then it argues the pitch of ſtupidity and madneſs, for a Man to deſtroy and caſt away himſelf in a vain fit of Fancy or of Humour; who is by the dignity of his Nature advanc'd ſo far above the reſt of the Animal World.

Some Gentiles in India are Intomb'd.

Tho' all the *Gentiles* do for the moſt part conſume the Corps of their Dead by Fire, yet ſome ſmall Tombs are ſeen here and there, where their Bodies have been immur'd; but all of them very ſmall and mean in reſpect of the rich and ſtately Monuments erected by the Principal *Europeans* near *Suratt*. For the *Bannians* are not of the Opinion of the *Egyptian* Kings, who fancyed that the Souls after Death were delighted to hover about their Bodies, and to keep as intimate a Correſpondence with them as they could; the *Bannians*, I ſay, never dreamt this, and were not therefore ſollicitous for any ſtately Receptacle for their Bodies after Death, as thoſe Monarchs were, who erected thoſe ſtately Pyramids, as Palaces of their laſt Repoſe; which neither the fury of the Ele-

Elements, nor the Aſſaults of Time were able to Demoliſh; and where their Souls might live with their Bodies ſolitary and undiſturb'd, by the approach of any rude Gueſt or vulgar Spirit.

A tedious Peſtilence at Suratt.

Six Years are now elapſed ſince a violent Peſtilence firſt broke out among the *Indians* at *Suratt*, and has raged without interruption from the time of its firſt riſe, tho not always with equal fury; for as it had ſome ſort of Interval, in the times of the *Muſſouns*, which cool'd the Air; ſo its greateſt Paroxyſms were always immediately before, and after that Seaſon of the Year. Before the Rains fall, the Air is extreme dry and parching, and when they are fallen, ſuch ſtore of hot unwholſome vapours are rais'd and ſcatter'd in the Air, that they give Birth to more Diſeaſes, than all the Year beſides produces. Above an Hundred *Gentiles* in one of theſe Seaſons were carried out of the Gates of this City one Morning to be Burnt, beſides the *Moors* which were carried off by the Plague, and thoſe of both Caſts which died in the Suburbs; which by a very modeſt Calculation will amount

mount to the number of 300 a Day. And yet the Inhabitants are very numerous ſtill, the Streets populous, and there is but little appearance of any ſuch violent Deſtruction of the Natives. Before the Eruption of this Peſtilence, there happen'd a ſmall Earthquake, which alarm'd the People, but without the Ruin of Houſes, or mortal effect to any Inhabitant. But that which creates the greateſt Admiration in the *Moors*, and not a little Joy in the *Engliſh*, is our eſcaping all this while the direful Influence of this mortal Diſeaſe, ſo that not one *Engliſh* man was ever yet affected by it. This makes the Heathens cry out, that God is among us, whilſt they obſerve whole Families of their own ſwept away, without the leaſt Infection touching any one of our Nation; they obſerve thoſe menial Servants that attend us, both conſtantly in our Chambers, and in all publick places, falling Dead within a few Hours after they have left our preſence; and both the Wives and Children of theſe perſons that wait upon us, languiſhing at home of this Peſtilential Sickneſs, whilſt we all eſcape its horrid

An Earthquake.

The wonderful Preſervation of the Engliſh *from the Plague.*

rid Mortal Blaſts. And tho' I cannot in this caſe but aſcribe ſomething to ſecond Cauſes, to the generous Wines and coſtly Diſhes, to the ſtrength of that Aliment whereon we feed; yet when I conſider how languid and feeble ſeveral of the *Engliſh* are at ſometimes of the Year, and notwithſtanding their Food, much leſs vigorous and Athletick in their Bodies than the *Indians*, and therefore leſs able to repel a contagious Diſeaſe; I think there is ſome Reaſon for the Pious Opinion of the *Indians*, and that the Almighty diſplays an extraordinary Power in our Preſervation.

A violent Plague at Balſera.

From *Balſera* we received Advice, in the Year 1691, that Two Hundred Thouſand People, in Eighteen Days time, were taken away by a ſweeping Peſtilence; but it ſoon abated its Rage, and the violence of it ſhorten'd its continuance.

Feavers common in India.

The common Diſtemper that deſtroys the moſt in *India*, is Feavers, which the *Europeans* with difficulty eſcape, eſpecially if they have boild up their Spirits by a ſolemn Repaſt, and been ingag'd in a ſtrong Debauch. Beſides

The Mordechine. ſides this, the Mordechine is another Diſeaſe of which ſome die, which is a violent Vomiting and Looſeneſs, and is caus'd moſt frequently by an Exceſs in Eating, particularly of Fiſh and Fleſh together. It has been Cur'd by a *The Cure of it.* Red-hot Iron clapt to the Heel of him that is ſick, ſo cloſe that it renders him uneaſie by its nearneſs, whereby it leaves a Scar behind it. Another Diſtemper with which the *Europeans* are *The* Barbeers. ſometimes afflicted, is the Barbeers, or a deprivation of the Uſe and Activity of their Limbs, whereby they are rendred unable to move either Hand or Foot. This ariſes ſometimes from the neglect of guarding the Limbs from the cold Vapours of the Night, and ſecuring them from the Moiſtneſs of thoſe Nocturnal Miſts which are ſometimes felt in theſe Parts. And nothing *The Cure.* contributes more to the Recovery of the benum'd Limbs, than frequenting the Humhums, which are here in great plenty.

The White-Powder good againſt Feavers. The general Eaſe and Cure which the White Powder in *India* gives to Feavers, makes that a very common and acceptable Receipt there; and it has, with

with very good Succeſs, been adminiſtred in *England*, ſent from thence by the *Indian* Phyſicians. And all their Medicines here are generally of the cooler ſort, becauſe of the Heats to which the Climate naturally inclines them.

Tho' Theology is the proper Profeſſion of the *Bramins*, yet ſome of them are skilled in Arithmetick, Aſtrology, and Phyſick; and make pretenſions to the Prediction of Events, the Calculation of Nativities, and Cure of Diſeaſes. But ſuch as addict themſelves to the Practice of Phyſick, are bound to pay an Annual Fine to the reſt of their Sect, becauſe Phyſick is both Advantagious and Foreign to their Profeſſion.

Some Bramins Practice Phyſick.

A *Bramin*, who had ſpent ſome Years in ſtudying the Art of Phyſick, was invited to viſit an *Engliſh* Gentlewoman, labouring under a Chronical Diſeaſe, who when he came deſir'd a ſight of her Urine, and pouring it into a ſmall *China* Cup, he let fall upon it one drop of Oyle, upon which he made this Remark in my preſence. That if the Oyl ſank to the bottom, it inevitably

A Bramin Phyſician's Obſervation upon Urine.

ly betoken'd Death; the ſpreading of it ſelf immediately upon the Urin, prognoſticated an Increaſe of the Diſtemper; but if ſlowly, and by little and little, an abatement of the Diſeaſe.

The beſt cure for Feavers. Cooling Herbs, and Congy, that is, Water with Rice boil'd in it, and Abſtinence, are the beſt Receipts they preſcribe for mitigating Inteſtine Fervors of the Spirits, and allaying the Heat of the Blood, which they think is better preſerv'd and cool'd within the Veins, than let out, if it boils too faſt.

The Chineſe's skill in the Pulſe. I could never learn that our *Indian* Phyſicians could pretend to that wonderful Knowledge in the Pulſe, which thoſe of *China* confidently boaſt of, and preſume to ſo much Skill in it, as to tell not only the Term of a Man's Diſeaſe by it to a Day or Hour, but how many Years, excepting Violence and Accident, a Man in perfect Health may live.

For Aſtrology, and Natural Phyſick, the *Indian Bramins* account themſelves however ſtill very eminent and renown'd, by which they foretel ſuch diſtant Occurrences, and effect ſuch ſtrong Operations, as ſeem to Men very wonderful

derful and aſtoniſhing, and not to be done without ſome ſecret Recourſe to the Inviſible Spirits, or Familiarity with Supernatural Powers. We read the ſame of ſome excellent ancient Philoſophers, ſo learn'd in the Works of Nature, as thereby to point out the times both of Eclipſes in the Planets, and Commotions in the State, Earthquakes and Inundations, Storms at Sea, and Plagues at Land. And that the Reader may ſee that their extraordinary Skill in Magical Operations is not yet vaniſht, I will here relate a Story of them, which I remember was often publickly repeated by the laſt Preſident at *Suratt*, *Bartholomew Harris*, concerning a certain *Bramin*, in the time of the Preſidency of Mr. *Aungers*, who foretold the Arrival of a certain *Engliſh* Ship ſeveral Months before ſhe came to the Harbour. Preſident *Aungers* being under a Diſturbance of Mind, and oppreſs'd with ſome perplex'd Thoughts for want of Intelligence from *England*, was deſir'd by the *Bramin* Phyſician, who obſerv'd his Grief, and the melancholy of his Spirit, the Reaſon of his Concern and dejected Looks, with a

The Story of a ſtrange Prediction of a Bramin.

chearful Tender of his Service, and Willingneſs to adminiſter to him in any thing that might contribute to the removal of his Malady, and to his Cure. The Preſident told him, that it was beyond the Power of Phyſick to heal his Diſeaſe, or abate that Diſtemper he labour'd under; that no Cordial could revive his Thoughts, but News from *England*; or chear his Heart, except it were the ſight of an *Engliſh* Ship, which he had long expected, but now deſpairs of. *If an* Engliſh *Ship then*, ſays the *Bramin*, *is your only Cure, be pleaſed to give me leave to be abſent for three or four Days, and I queſtion not by that time but to remove your Trouble, and bring you undoubted News of that Medicine you long for.* Upon which the Preſident conſented to his Departure for that time, and withal promis'd him as an Encouragement to his Skill, a rich Paramin, or Indian Mantle, for a Reward. Within Four Days the *Bramin* returns, and addreſſing himſelf to the Preſident, aſſur'd him, that at ſuch a time an *Engliſh* Ship would arrive at *Suratt* River's Mouth, with ſuch a particular Perſon, who had formerly been in *India*,

dia, on board her; and that on ſuch a particular Day of the Month he would arrive at the Cuſtom-Houſe of *Suratt*, before Eleven in the Morning. The Preſident pleas'd with this Aſſurance, and this confident Relation of the *Bramin*, diverted himſelf with the thoughts of it for ſome time, and a little after rehears'd it jocularly at a publick Dinner to all the Factors. The Young Men who heard this Diſcourſe, did ſometime after recollect with themſelves, as they were walking down the Banks of the River to enjoy the Morning Breeze, that this was the critical Morning foretold by the *Bramin*, when an *Engliſh* Ship ſhould arrive, and ſuch a particular Perſon in her. The Thoughts of it haſten'd them back again towards the Cuſtom-Houſe, to enquire if there were any *Engliſh* News; and upon their Return were ſurpriz'd at the ſight of an *Engliſh* Boat, which they eſpyed was rowing up the River; and were no ſooner arrived at the Cuſtom-Houſe, but they found the *Engliſh* Man who had been expected in her. The News of this was very grateful to the Preſident, and not ungrateful to

the *Bramin*, who received a curious Paramin from the Hands of the Governour, whom he had oblig'd with ſo faithful and particular a Prophetick Relation.

And the worthy Preſident Mr. *Harris*, who had himſelf been ſometimes in diſtreſs for *Engliſh* News, has likewiſe told me of a *Bramin*'s Propoſals to him, of bringing him undoubted Intelligence, how the Companies Affairs in *England* ſtood, within the ſpace of four days. But that he durſt not accept of the Propoſition, becauſe he was confident that it depended upon the Aſſiſtance of a Familiar. And ſurely thoſe ſprightly Beings can eaſily diſpatch a very tedious Voyage in a very ſhort time. For if we only conſider the nimble progreſs of Light thro' the Air, with what ſwiftneſs it darts its bright active Atoms from *Eaſt* to *Weſt*, and flies thro' the immenſe Expanſe from the lofty Regions of the Skie; we cannot with any great Reaſon deny this ſame or greater Power to the active Spirits of Darkneſs, who are ſtript of all the Clogs of Matter, and void of all material Subſtance.

The

The *Bannians* are far from any thing of Severity, and not prone to the inflicting any Corporal Puniſhments, and have a perfect Antipathy to thoſe that are Capital; but the ignominious Puniſhment which they all ſorely dread, is Slippering; that is, when any Perſon, who has been offended by a *Bannian*, takes off his Slipper, ſpitts upon it, and then ſtrikes the *Bannian* with the ſole of it. This is more deteſtable and abominated by them, than for any among us to ſpitt or throw dirt in another's Face; for it is not only eſteem'd the moſt hainous Abuſe, but the redemption of the Affront is very coſtly, and the diſgrace is not wiped off without difficulty and Expence. This touching the *Bannian* with the ſole of a Slipper, is as unſufferable and odious in *India*, as touching with the Hand the Head of a *Siameſe*; for that being the higheſt part of the Body, is with them accounted of principal Honour, and never to be ſtroakt or toucht without the greateſt Offence and Affront. Inſomuch that the King himſelf permits no Perſon to dreſs his Head, but is ſo far his own Valet, that he puts the Covering upon it himſelf. This

The reproach of being ſlipper'd.

An Affront to touch the Head at Siam.

This is the Subſtance of what I thought might contribute to fill the Account of the *Bannians*, of whom I have diſcours'd concerning their Natural Tempers, and Religious Opinions concerning their Abſtinence, and Days of Devotion; their Diet and Ingenuity in their Vocations; their Attire and Ornaments; their Marriages; Naming of their Children, and their Burials; and have Concluded with a Relation of ſome of the common Diſeaſes of *India*, and of the tedious Plague at *Suratt*. And ſhall now endeavour to entertain the Reader with a Deſcription of the ſtrange Manners of the *Indian Faquirs* near *Suratt*, and with an Account of the *Parſies*, and *Halalchors*.

THE

THE FAQUIRS NEAR *SURATT.*

TWO Miles diſtant from *Suratt*, is a very delightful place, nam'd *Pulparrock*, adorn'd with pleaſant Walks and Groves of Trees, near the gentle Streams of the River *Tappy*. The Ground is all very even, except only near the Banks of the River, where the riſing Hills enlarge the proſpect upon the Water. And the Hot Air is temper'd by the ſhady Walks under the ſpreading Branches, and the nearneſs of the Current of the Water glideing by. For theſe Religious *Santones* here,

Pulparrock, *frequented by the* Faquirs.

here, as well as in *Europe*, are induſtrious in culling out the moſt delightful Habitations in the Country, and taking up their Abode where ever either Art or Nature Invite their Reſidence by a commodious pleaſant Dwelling. For there is not any place near *Suratt*, that yields either the Beauty, or the Delight that *Pulparrock* affords.

The Original of the Faquirs. The Original of theſe Holy Mendicants is aſcrib'd, according to their Account, to a certain Prince named *Revan*, who quarrell'd with *Ram*, a Knowing and Victorious Prince; and being Conquer'd and depriv'd of all by a certain Ape named *Herman*, or *Hanneman*, which was his Aſſiſtant on Earth, ſpent the remainder of his Days in Pilgrimage, and rambling, without any Maintenance either to himſelf or his Followers, but what was given them in Charity: It was for the good Services done to *Ram* in his Life time by the Apes, that they are in ſo great Eſteem both with the *Moors* and *Gentues* in the *Indies*; and this arch unlucky Creature is in that Repute among them all, that they ſeriouſly declare, *were the Blood of one of them ſpilt upon the Ground, the Earth*

The Indian's reſpect for Apes.

Earth would ſuddenly become unfruitful, and the Judgment upon it would be at leaſt a Years Famin. And therefore when a large Ape had broke looſe from the *Engliſh* Factory at *Suratt*, and skipping to and fro' had ſnatch'd away ſeveral things of value, and in his Anger had bit a Child or two ſo ſorely, that they afterwards died of the Wounds, (as it was reported,) yet was it an inexcuſable Crime at the ſame time for any violent Hand to touch him.

The Rudeneſs of the Faquirs.

Theſe Philoſophical Saints have ſince the firſt forming of their Order, aſſum'd a liberty of taking that by violence, which they find is denied their civil Requeſts, and ſometimes force a Charity from the People, when Intreaties cannot prevail, eſpecially in the Country Villages. For their numbers render them imperious, and upon pretenſion of extraordinary Sanctity, they commit a thouſand Villanies unbecoming their Profeſſion. They imitate the *Romiſh* Orders in Vows of Piety and Celibacy, and in their Pretenſions to a ſtrange Intimacy, and prevailing Intereſt with Heaven. Thus they endeavour to raiſe their Veneration and Reſpect;

Reſpect; thus they acquire conſtant Homage and Addreſs, daily Applications, and large Preſents from the People. And ſome, by a ſeeming neglect of themſelves, indulge their Bodies, and pamper their Ambition the more.

Their filthineſs. They are called *Faquirs* by the Natives, but *Aſhmen* commonly by us, becauſe of the abundance of Aſhes with which they powder their Heads, and mix with their Hair, which falls down ſometimes to the middle of their Backs. They uſe no Pillabers to repoſe their Heads on, but lay them unconcernedly upon the Ground, where they gather a conſtant ſupply of Duſt and Filth, which makes them (in their Opinion) of a very becoming appearance, becauſe it is ſqualid, but gives the Aſcetick or votary in our Eyes a very diſagreeable and ſordid Aſpect.

The Immodeſty of ſome Faquirs. Of this Perſuaſion and kind of life, are ſeveral ſorts both among the *Gentiles* and the *Moors*; ſome of whom ſhew their Devotion by a ſhameleſs appearance, and walking naked, without the leaſt Rag of Cloaths to cover them. And even at Mid-day, and in the heart of the City, and places of chief Concourſe,

courſe, will they walk the Streets, as ſhameleſs and unconcern'd, as if they were Cloathed all over. The conſtant ſight of them in the City, which offers it ſelf at every turn, abates that baſhfulneſs in the Spectators, which ſuch an immodeſty might be apt to create, and diverts neither Sex from their Society, from a familiar Converſation and Intimacy with them; and Cuſtom has wore off all that Coyneſs even in the Women, which would be ſtartled at ſuch an immodeſt Spectacle at firſt.

The ſeveral tormenting Poſtures of theſe Faquirs.

Others make ſolemn Vows of continuance in ſuch and ſuch kind of Poſtures all the days of their life, and will never move from them or alter them, tho' the Pains are never ſo violent, which ſeem to be attended with ſo much Torture, as would even force them to forbear. For theſe are Penitentiaries in earneſt, without any Mask or poſſible appearance of Deceit, and voluntarily mortifie their Limbs, and diſtort their Joints to a perfect Diſlocation. For by the Deluſions of Satan, theſe infatuated Votaries are poſſeſſed with a wretched Opinion of making themſelves unſpeakably happy hereafter,

ter by theſe inſufferable Torments here: And the Enemy of Mankind, impatient of Delays in exerciſing his infernal Cruelty, perſuades them to undergo theſe Torments which will end in making them Meritorious Saints, and that by theſe horrid Puniſhments they may ſecure a future larger Bliſs.

Among theſe violent Poſtures, ſome I obſerv'd with both their Arms ſtretcht out toward Heaven continually, which they never let fall, and are therefore by long uſe grown ſo much into that Poſition, that by long continuance it begins to grow Natural, and without Violence they cannot move them downward. The Nails from their Fingers too, are grown beyond the Paws of any Lyon, into three or four Inches length, (by an Opinion which they have imbibed, like that of the Emperour of *Japan*, who, after his Coronation, is deterr'd from permitting either Razor or Sciſſers to come near his Hair or Nails,) upon a Perſuaſion that it is a kind of Sacriledge in thoſe caſes to cut them.

Others

Others, as devout as theſe, gaze with their Eyes continually toward Heaven, by holding their Faces directly upwards. They throw their Heads ſo far backwards between their Shoulders, that their Eyes can never behold any other Object but the Stars and Sky, whither with unwearied Earneſtneſs they look continually, delighted as it were with the pleaſant ſight of the bleſſed Regions above, and loath to caſt their Eyes upon any thing of this vile and wicked World. But before their Eyes can be thus fixt, and their Heads ſetled in this Poſture, the *Faquirs* run thro' much Uneaſineſs and Trouble, moleſted both in the Utterance of their Words, and in receiving any Food. And both thoſe who extend their Arms continually towards Heaven, as if they were reaching at that place; and thoſe whoſe Eyes are conſtantly fixt upwards, are rendred thereby wholly unſerviceable to themſelves, and are therefore attended always by a Servant or two, who adminiſter to them in their Neceſſities, and conduct the gazing Saints to different places of Abode.

Others

Others there are with their Right Arm brought round the Neck over the left Shoulder, and the Left Arm over the Right Shoulder, and their Fingers claſping one another before their Breaſts, with the Palms of their Hands turn'd outwards. This twiſts the Arms, diſlocates the Shoulder-bones, and therefore vexes the Patient with inexpreſſible Torments.

Some of the *Faquirs* neither ſit, nor ever lie down, but conſtantly either walk or lean. They lean upon a ſmall Pillow, or Quilt, laid upon a Rope, which hangs down from the Boughs of a Tree, where the two Ends are faſtned above, and ſwing in that poſture to and fro Day and Night. But when theſe *Faquirs* prepare themſelves to pray, they change this Geſture, and faſten their Feet in two Ropes that hang down from the Boughs of a Tree, and with their Heels upwards, and their Heads down, as if they were aſham'd to lift up their Eyes to Heaven, they pour out their powerful Supplications. And from the Prayers of theſe humble Saints are expected to flow conſiderable Bleſſings, and the prevention of many Miſchiefs.

Some

Some of theſe devoted Mendicants extend only one Hand toward Heaven, others turn only one Arm round their Shoulders. But they are all in ſingular Eſteem, and religiouſly reſorted to by the Vulgar; and by theſe Diſtortions of their Bodies they gain the Repute of Men of perfect Hearts and of upright Minds.

Beſides theſe painful unnatural Poſtures near *Suratt*, a ſavage Cuſtom is ſtill maintain'd by the Gentiles near *Carwar*, in offering Sacrifice to the God of Plenty, at the Seaſon of the growing Corn. The *Bramins* at this time kill a Cock, and make an Oblation of his Blood, as was uſual with other Heathens; while the People that are concern'd in it are ſtruck with amazing Horror and Conſternation, their Faces are writhed, and their Looks ghaſtly; their Fleſh creeps upon them, and their Joints tremble; and to all Men they appear frightful, as if they were poſſeſſed; and they own too, that the Devil at that time inhabits them, and acquaints them with ſeveral ſtrange things. After the Sacrifice is paſt, Six Men, and an equal number of Women, are

A ſavage Cuſtom near Carwar.

are appointed to perform a Ceremony very dreadful. Upon each ſide of the Back-bone of the Men are ſtuck two Iron Hooks into the Fleſh, by which they are lifted up to the top of a Pole ſtanding out like a Gibbet, above 20 Foot high. This Gibbet is faſten'd to an Engine with four Wheels, which is drawn upon the Ground above a Mile, with the Men hanging upon the Tenters all the way. The Women have each of them a ſort of Baſon upon their Heads, upon which are ſet Six Cups as large as Tea-Cups, one upon another, with Fire in each of them, which being very tottering, makes the Women exceding careful how they tread; leſt if they ſlip, and thereby any Cup falls, or the Fire be ſhaken out of any, the Woman forfeits her Life, and is ſententenc'd to immediate Death. But if with Care and Dexterity they go thro' with the Walk as far as the Men, they then are ſafe, and the Solemnity ceaſes. And notwithſtanding all the tediouſneſs of the Paſſage, and the jogging of the Carriage whereon they hang, which one would think would force the Hooks to tear the Fleſh in pieces; yet will the Men,

Men, poor miſerable Wretches! take Swords and brandiſh them in their Hands, as it were, in defiance of their Torments all the way

The *Faquirs* reſort ſometimes together in great numbers, and live upon the Spoil and Alms of the Country, as they paſs in their Pilgrimage. If they find the People unwilling to give, they audaciouſly demand, and that not in the humble ſtrain for a Pice or two, but ſawcily beg a Roupie. One of theſe Mendicants in a petulant Humour, impudently requeſted from an *Engliſh* Preſident, whom he met abroad, twenty Roupies. The Preſident to humour his Forwardneſs and Impudence, offer'd him Nineteen, which he magnanimouſly refuſed, becauſe he thought it unbecoming his Greatneſs, to ſink a Farthing below his firſt demands.

A Story of a ſawcy Faquir.

Of theſe Imperious Godly Beggars, I have ſeen an hundred (at leaſt) of them in a Company, ſeated under a ſhady Grove of Trees, rejoycing at a publick Entertainment, which was prepar'd by a leading Man of their Company. I obſerv'd that they drunk very freely of Bang, ſteep'd in Water, while

I ſtood among them, whoſe Intoxicating quality is very apt to diſturb the Brain. Which made me enquire whether ſuch Jovial Meetings were not apt to end in Madneſs and Quarrels; and the Exceſs of that Liquor, by kindling an unruly Heat, diſturb their Spirits, and convert their friendly Meetings into feuds and diſcords, and miſchievous Debates? To which they anſwer'd, That they took care of preſerving Peace and Amity, and as much decency and order at theſe times of Mirth, as at their ordinary Meetings; for which end, they choſe a number from among themſelves, who were totally debarr'd from Drinking, and were Cenſors upon others, to inſpect their Carriage, and interpoſe in their Diſputes, to reſtrain them from all exorbitant Mirth, and exceſſive Drinking.

The Faquirs very orderly at their Feaſts

The Perſies

Beſides the *Moors* and the *Bannians*, and theſe *Faquirs*, which belong to both Profeſſions, the *Perſies* are a Sect very conſiderable in *India*, of whom the Tradition is, that coming from *Perſia* in a Tempeſt, at the time that *Mahomet* and his Followers gave Laws to

to the *Perſians*, (which they were unwilling to ſubmit to) they were driven to that diſtreſs, that they almoſt deſpair'd of Life, 'till hearing a Cock Crow, and eſpying Fire at Land, they recover'd their hopes of ſafety, and gain'd a ſpeedy Arrival. The Cock therefore is as much eſteem'd by them, as the Cow is by the *Bannians*, of the lives of both which, they are the zealous Patrons and Protectors. For the Worſhipping of Fire ſeems to be the Ancienteſt inſtance of Idolatry in the World, inaſmuch (as ſome think) that *Cain*, after he was baniſhed from the Preſence of the Lord, turned a downright Idolater, and then introduced the Worſhip of the Sun, as the beſt reſemblance he could find of the Glory of the Lord, which was wont to appear in a flaming Light. And in after-times, they Worſhipped Fire in the Eaſtern Countries, as the beſt Emblem of the Sun, when it was abſent. Nor was the Veſtal Fire ever more Sacred, than all other Fires are with the *Perſies*, the extinction of which, if it is voluntary, is a Crime as hainous, as if the vital Heat of the Cock, or ſome other beloved Animal were deſtroy'd;

Their Reſpect to a Cock and to Fire.

ſo that if their Houſes were on Fire, they would ſooner be perſuaded to pour on Oyl to increaſe, than Water to aſſwage the Flame. If a Candle is once lighted, they would judge the Breath of him more than Peſtilential, that durſt attempt to blow it out. And a *Perſy* Servant, who is commanded to bring a hot Steel, and warm with it a Bowl of Punch, will plead his Excuſe, and that he dare not haſten the coolneſs of the Steel by a violent abatement of the Heat. The active Flame muſt be allow'd to live, whilſt there's any Fuel for it to feed on; if the Fire is once kindled, all care is taken that it comes to a natural Expiration, and no violence allow'd to bring it to a period ſooner. Another account we have for their reſpect for Fire, is, that their great Law-giver *Zertooſt*, was taken into Heaven, and brought from thence Fire with him (*Prometheus* like) which he commanded his Followers afterwards to Worſhip.

They have other Fables concerning *Abraham*, that he was once in the Devil's Power, who expos'd him to the Flames, but the kind Fire would not faſten

faſten on him; from which they infer the great unreaſonableneſs of deſtroying that Element, which was ſo averſe, (notwithſtanding all its Fury) from hurting *Abraham* their Friend; the Reaſon of this may be, becauſe that *Abraham* came from the Land of *Uz*, which ſignifies Fire, which might give the occaſion for the Fable of his Eſcaping the Fire. *Their days of Devotion.*

They own and Adore one Supreme Being, to whom, as he is the Original of all things; they dedicate the firſt Day of every Month, in a ſolemn obſervance of his Worſhip. And enjoin, beſides theſe, ſome others for the Celebration of Publick Prayers.

At their ſolemn Feſtivals, whither an hundred or two ſometimes reſort, in the Suburbs of the City, each Man according to his Fancy and Ability, brings with him his Victuals, which is equally diſtributed, and eat in common by all that are preſent. For they ſhew a firm Affection to all of their own Sentiments in Religion, aſſiſt the Poor, and are very ready to provide for the Suſtenance and Comfort of ſuch as want it. Their univerſal Kindneſs, ei- *Eating in common.*

The Perſies kind to their own Caſt.

ther in imploying ſuch as are Needy and able to work, or beſtowing a ſeaſonable bounteous Charity to ſuch as are Infirm and Miſerable; leave no Man deſtitute of Relief, nor ſuffer a Beggar in all their Tribe; and herein ſo far comply with that excellent Rule of *Pythagoras*, *to enjoy a kind of Community among Friends.*

Their Tranſportation to India.

Theſe *Perſies* are by another Name term'd *Gaures*, or Worſhippers of Fire, becauſe of their Veneration for that Element; and were Tranſported into *India*, when *Calyf Omar* reduc'd the Kingdom of *Perſia*, under the Power of the *Mahometans*; and they profeſs the Ancient Religion of the *Perſians*. But their Religion ſpread it ſelf more Weſterly, it ſeems than *Perſia*; for the *Babylonians*, who by their Religious Diſcipline, were engag'd to the Worſhipping the Sun, did likewiſe under the Names of *Nego*, and *Shaca*, Adore the Fire and the Earth. And the Parents of *Gregory Nazianzene*, who was born in the Fourth Century at *Arianzum*, an obſcure Village belonging to *Nazianzum*, a Town of the ſecond *Cappadocia*, were of a mixt Religion made up

up of Judaiſm and Paganiſm, or rather ſome ſelect Rites of both; for with the *Gentiles* they did honour to Fire and burning Lights, but rejected Idols and Sacrifices; and with the *Jews* they obſerv'd the Sabbath. But, I believe what remains of this Caſt, are moſt of them in the Kingdom of the *Great Mogul*. But we read of ſome in *Perſia* of great Antiquity. For near *Yeſd* in the Province of *Ayrack*, (or *Hierack Agemi*) which yields the richeſt and Faireſt Tapeſtries of all *Perſia*, and of the World; and on the Mountain *Albors*, there are yet ſome Worſhipers of Fire, who are ſaid to have uſed it above 3000 Years.

Superſtitious in-eating and drinking.

They are not quite ſo Abſtemious in their Diet as the *Bannians*, but Superſtitiouſly refuſe to drink after any Stranger, out of the ſame Cup. Some *Hindoes* will eat of one kind of Fleſh, ſome of another, but all refrain from Bief, out of reſpect to Kine.

Many of the Perſies Weavers.

In their Callings they are very Induſtrious and diligent, and careful to train up their Children to Arts and Labour. They are the principal Men at the Loom in all the Country, and

moſt of the Silks and Stuffs at *Suratt*, are made by their Hands. The High-Prieſt of the *Perſies* is called *Deſtoor*, their Ordinary Prieſts *Daroos*, or *Harboods*.

I ſhall not mention their Marriages, which much reſemble the manner of the *Bannians*, but proceed only to a Deſcription of their way of Burying, which is this. The nobleſt Sepulture which they fancy they can beſtow upon their deceaſed Friends, is expoſing them to be devour'd by the Fowls of the Air, and beſtowing their Carcaſſes on the Birds of Prey. After the Body is for ſome time dead, the *Halalchors* (which are a ſort of ſordid *Indians*) take and carry it out upon a Bier into the open Fields, near the place where it is expos'd to the Fowls of Heaven. When 'tis there decently depoſited upon the Ground, a particular Friend beats the Fields and neighbouring Villages, upon the hunt for a Dog, 'till he can find one out; and having had the good luck to meet him, he cheriſhes and intices him with a Cake of Bread, which he carries in his Hand for that purpoſe, 'till he draws him as near the Corps as he is able; for the

Their dead Bodies expos'd to the Birds of Prey.

The Ceremony uſed by the Perſies in their Burials.

the nearer the Dog is brought to the dead Body, the nearer are its approaches to Felicity. And if the hungry Cur can by bits of Cake be brought ſo nigh the Deceaſed, as to come up to him, and take a piece out of his Mouth, 'tis then an unqueſtionable Sign, that the Condition he died in was very happy; but if the timorous Dog ſtartles at the ſight, or loaths the Object, or being lately well fed, has no Stomach to that ordinary Morſel, which he muſt ſnatch out of the dead Man's Jaws, the Caſe then with him is deſperate, and his ſtate deplorable. The poor Man whom I ſaw, was by theſe Prognoſticks, very miſerable; for the ſturdy Cur would by no means be inticed to any diſtance near him. When the Dog has finiſht his part of the Ceremony, two *Daroos*, at a Furlong's diſtance from the Bier, ſtand up with joined Hands, and loudly repeat for near half an hour, a tedious Form of Prayer by Heart; but with ſuch a quick diſpatch, that they ſcarce drew Breath all the while, as if they had been under ſome invincible neceſſity of running over the Words in ſuch a time.

All

All the while they were thus gabling, a piece of White Paper faſten'd to each Ear, o'rethwart the Face, hung down two or three Inches below the Chin; and as ſoon as they had ended their Petitions, the *Halalchors* took up the Corps, and conveyed it to the Repoſitory, which was near; all the Company ranking themſelves by two and two, and following it with joined Hands. The place of Sepulture is in the open Fields, within a Wall built in form of a Circle, about twelve Foot high, and about an hundred in the Circumference; in the middle of which was a Door of Stone about ſix foot from the ground, which was open'd to admit the Corps. The Ground within the Walls is rais'd above four Foot, and made ſhelving towards the Corner, that the Filth and Moiſture which are drain'd continually from the Carcaſſes, may by an eaſie paſſage deſcend into a Sink made in the middle to receive them. The Corps therefore was left here, and all the Company departing thence, betook themſelves to a Rivolet that run near the place for Ablution, to cleanſe themſelves from what defile-

defilements, on this Melancholy occaſion, they might have contracted; and retir'd afterwards to their proper Habitations in the City, from whence this place is diſtant about a Mile. But within the ſpace of a Day or two after, ſome of the neareſt Relatives return again hither, to obſerve which of the Eyes of their deceaſed Friend was firſt pickt out by the hungry Vultures; and if they find that the right Eye was firſt ſeis'd on, this abodes undoubted Happineſs; if the left, they then are ſorrowful, for that's a direful ſign of his Miſery.

The *Perſies* are very nice in the preſervation of their Hair, and careful to preſerve whatever is cut off their Heads or Beards, that nothing of it be loſt or careleſly thrown about, but once a Year be decently laid in their Burying place. A deſcription of which, tho' it be dreſt with nothing but Horrour, yet may here properly be inſerted. *The Burying of their Hair every Year.*

The Burying-place of the *Perſies* is an Object the moſt dreadful, and of the moſt horrid Proſpect in the World, and much more frightful than a Field of Slaughter'd Men. It contains a numb- *The* Perſies *horrid Burying-place.*

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er of Carcaſſes of very different diſagreeable Colours and Aſpects. Some are ſeen there bleeding freſh, but ſo torn by the Vultures that croud upon the Walls, that their Faces reſemble that of a Death's Head, with the Eyeballs out, and all the Fleſh upon the Cheeks pickt off. And on the Fleſhy part of the Body, where the Ravenous Bird taſted a more delicious Morſel, are eaten ſeveral large Holes, and all the Skin on every part is mangled, and torn by the ſharp Beaks of theſe devouring Creatures. Here was a Leg, and there an Arm, here lay half, and there the quarter of a Man. Some look'd as if they were partly Jelly, others were harden'd like Tann'd Leather, by the various operations of the Sun and Weather upon them: Here lay one pickt as clean as a Skeleton, near that, another with the Skin in ſome parts Green, in others Yellow, and the whole ſo diſcoloured, as if all within were Putrefaction. A ſight terrible enough almoſt to affright an hungry Vulture from his Prey. But theſe Birds are moſt delighted with theſe diſmal Objects, and that noiſom ſmell which evaporates from

from the dead Corps affords a pleaſant Odour to their Senſes. The ſtench of the Bodies is intolerable, and of malignity ſufficient to ſtrike any Man dead that would endure it; and yet the Vultures chuſe to ſit to the Leeward upon the Wall, luxuriouſly to ſuck up and indulge their ſmell with theſe deadly foul Vapours. Some of theſe glutted Birds were ſo cloy'd and cramm'd with Humane Fleſh, that they ſeem'd ſcarce able to take Wing, and the Feathers of others were much moulted away, by this kind of rank feeding.

Beſides this manner of Burying, in uſe with the *Perſies*, near *Suratt*, there are other Eaſtern Nations who have peculiarly affected the Intombing their dead Bodies in Animals. The Inhabitants of *Pegu* reckon him happy, whoſe Fate it is to be devour'd by a Crocodile. And the Natives formerly, near the Mouth of *Ganges*, if weary of this Life by Sickneſs or Old Age, committed themſelves to be devoured by the Dog-Fiſh, as the ſafeſt paſſage to their future Felicity. *Two odd ways of Burying.*

The

The Halalchors *a sordid sort of People.*

The *Halalchors*, (whom I occasionally mention'd a little before) are another sort of *Indians* at *Suratt*, the most contemptible, but extremely necessary to be there. They are term'd *Halalchors*, by the *Moors* and *Indians*, in the *Persian* Language, which signifies *Eat-alls*, or *Eaters at large*. They will indulge themselves with Wine, as well as drink Water; they Eat all kinds of Fish or Flesh, and without any scruple of Conscience or of Appetite, will feed upon either Horse or Cow, and will satisfie their Stomachs as well with a piece of Carrion out of a Ditch, as with the freshest Meat that can be bought in the *Bazar*. These are the Persons employ'd in sweeping the Houses, and cleaning the Streets, in carrying away the Dirt and Dung, in washing the dead Bodies, and conveying them to their proper places of Sepulture, which makes them absolutely necessary in these parts, because such Employments as these are an Abomination to the *Moors* and defile the *Bannians*, and are only ingag'd in by these poor People, who for this Reason are accounted Vile and Mean, the most ab-

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ject and Scandalous of all the Inhabitants of *Suratt*. One of the greateſt marks of Ignominy, when any Perſon is reflected on, is to be called *Halalchor*. Yet theſe deſpicable Perſons take all in good part, cringe and bow to all they paſs by, Eat whatever is offer'd them from any Hand, and go thro' with their Drudgery without noiſe and concern. The *Halalchor* induſtriouſly avoids the touching of any Perſon for fear of Offence; he is ſeparated from all the reſt of the *Caſts*, as a thing Unclean; for if he happens to come too near a *Bannian*, he defiles him by his touch, and puts him to the trouble of ſome Purification, to waſh off the Defilement he contracted upon it. Therefore are they ſhunn'd by all, and endeavour to keep at a diſtance from all.

I have now finiſht my Diſcourſe of the City and Inhabitants of *Suratt*, of its Government and Trade, and of the Cuſtoms and Religion; the Language, Arts and Recreations of the Natives; with a particular Account of the Mendicant Friars, or *Faquirs*, of

of the *Perſies* and *Halalchors*, and ſhall conclude all my Thoughts of *India*, in a brief Deſcription of the *Engliſh* Factory at *Suratt*, and of the Troubles which happen'd to the *Engliſh* while I was there.

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AN

ACCOUNT

OF THE

Engliſh Factory

AT

SURATT.

THE *Engliſh Eaſt-India* Compa- *The yearly Expence of the Com-*
ny (from an Account we have *pany.*
of it in a Pamphlet concerning their Trade) are at the Annual Expence of one hundred Thouſand Pounds. For they eſteem it neceſſary, as well for the

Honour of the *Engliſh* Nation, as facilitating of their Traffick, to maintain their principal Servants in *India*, not only in Decency, but Splendor, as is viſible to any that has travell'd either to *Suratt*, or the *Fort* of St. *George*, to *Gombrone* in *Perſia*, or *Bengal*. Theſe are the chief places of Note and Trade, where their Preſidents and Agents reſide, for the ſupport of whom, with their Writers and Factors, large Priviledges and Salaries are allowed.

The ſeveral parts of *India* have each their peculiar Commodities proper to them, which are bought up, and made ready by the Companies Servants, to load upon their Ships at their Arrival. And were not the *Engliſh* conſtantly upon this Account kept in thoſe parts, the other *European* Nations would ſoon fill up all our vacant Factories, and ſo monopolize the *Indian* Trade, that not only the Spice Iſlands would be their darling Propriety, but all *Indian* Commodities as well as Spices, Silks, Callicoes, Drugs, Precious Stones, *&c.* ſhould (within a while) be apt to bear what Rates in *Europe* they thought fit to lay upon them. For accompliſhing which

The neceſſity of Engliſh Factors in India.

which deſign, ſome People have already ſome time ago, profer'd to the *Great Mogul* the advancement of his Cuſtoms at *Suratt*, to a much higher Rate than now they are at, upon condition of Eſtabliſhing that intire Trade upon them. And both by large Preſents, and by raiſing of the Price of Pepper upon the Coaſt of *Malabar*, they have indefatigably endeavour'd a total ſubverſion of our Trade therein among the Natives. Therefore the continuance of Factors in *India* by a Company, ſeems very neceſſary and juſt; and were this practice once withdrawn, the *Indian* Trade to *England*, would probably ſoon be remov'd too. For other means would ſoon be projected for accompliſhing what Bribes and Preſents to the *Mogul* and his Officers could not effect, by which thoſe that ſecur'd the Trade for themſelves, would ſoon find a Way of ſtopping all Traffick from the *Indies*, but what came through their Hands. Therefore are our Preſidents oblig'd continually to watch their Motions in *India*, and obſerve their Deſigns, to countermine their Projects, and gratifie not only the *Mogul* now and then,

with grateful Gifts, but likewiſe to be always upon the ſame method with the *Omrahs* and Favorites at Court, ingaging a continuance of their Favours.

This makes thoſe that are concern'd in the Trade of *India* think fit, that this neceſſary Expence of Factors for continuance of the *Indian* Trade to *England*, ſhould be recompens'd with ſome publick Priviledges for its ſupport. And that therefore the private Advantage which grows from this great Care and Coſt, ſhould not eaſily be checkt and diſcourag'd, eſpecially conſidering likewiſe that the ſecuring the Traffick in the power of the *Engliſh* from Foreign Deſigners, contributes not a little to the common good, eſpecially if thereby their Ships be enabled to come home in good Fleets, as the *Dutch* do, which would thereby the better ſecure them from the common Enemy the *French*, that they might not be ſo eaſily Seiz'd to the publick Damage of the Nation.

The Houſe where the Factors live.

The Houſe provided for the Entertainment of the *Engliſh* at *Suratt* belongs to the *Mogul*, and is fitted with the beſt Accommodations of any in the City. It is ſituated in the *North-Weſt* part

part of it, and is able to give convenient Lodgings to forty Perſons, beſides ſeveral decent Apartments to the Preſident. Our Land-lord *Aureng-Zebe* is extreme kind and liberal in permitting us to expend the Rent, which is 60*l.* Yearly, either in Beautifying, Repairing, or in additional Rooms to the Houſe, ſo that he ſeldom receives much Rent from us. It is built with the Convenience of ſeveral Cellars, and Ware-houſes, of a Tanque of Water, and an Humhum.

The Priviledge of Traffick allow'd the Preſident and Factors

The Preſident of the Northern Parts of *India* reſides here, who is dignified frequently with the Government of *Bombay*, and inveſted with the Title of Honourable. A few Years ſtay here has rais'd ſeveral of the Preſidents to Plentiful Eſtates, who beſides their Salaries, which is 300 *per An.* and ſeveral Advantages by the Ships, are permitted a free Trade to all the parts of the *Eaſt.* This is indulg'd likewiſe to all the Companies Servants of what ſtation ſoever, which is a Favour attended with conſiderable Benefit, ſuits well with the freedom of an *Engliſh* Subject, and is a profitable Bleſſing for which the *Dutch* Factors

are earneſt Supplicants, and from which they are very ſtrictly reſtrain'd.

The Council. The Accountant ſucceeds the Preſident, next to him is the Store-keeper, and to him the Purſer Marine. Theſe four conſtitute the Council, among whom the Preſident has a double Vote; and all Caſes and Affairs relating to the Company, or their Servants, are debated and determin'd by them.

Advancements according to every ones ſtanding. The Secretary, tho' none of the Council, yet always attends their Orders and Conſultations, and ſtands Candidate for the firſt Vacancy among them; to which all are gradually advanc'd according to the Seniority of their time or Station; except the Authority of the Company interpoſes in their Earlier Exaltation, which they ſeldom attempt, becauſe as the other method is moſt equitable, ſo they find it moſt ſuitable to their Affairs and Intereſt.

The Chaplain, who is reſpected as third in the Factory, the Senior and Junior Factors, the Writers and Apprentices make up the reſt. Theſe all remain in their various Stations, for three or five Years, or as many as they and the Company have agreed upon at their firſt

firſt coming out, before they riſe to new Degrees, as from Apprentice to Writer, from Writer to Factor. And every ſtep they take in Promotion, the Company raiſes their Salary, and allows them ſome new Privilege. They all have given to them their Diet and Lodging gratis by the Company, beſides Wages, and the advantagious liberty of Trafick to all parts, wherein from *China* to *Suratt*, they commonly make *Cent per Cent*; they can ſometimes mak 50 *per Cent.* from thence, if they only carry out Silver and bring home Gold: And thoſe among them that are Perſons of Credit and Eſteem, but of ſmall Fortunes, may borrow from the *Bannians* Money for *China* at 25 *per Cent.* and that only to be paid upon the ſafe Arrival of the Ship, which if it miſcarries in the Voyage, they are exempt from all damage. To ſome parts their Gains amount to more, to ſome they are leſs, according to the diſtance of Ports, and opportunities of Trade.

For diſpatching of the Companies Affairs, and attending on the Preſident and Council, there are kept always in the Companies Pay, Forty or Fifty Peons, *Several Peons maintain'd by the Company.*

ons, who wait daily upon the Preſident in the Morning, that they may receive his Commands for the Service of the Day; and appear before him in a Body in the Evening, to pay him their Homage, who then (at his pleaſure) with a Nodd diſmiſſes them to their Homes in the City. Beſides theſe, the Preſident is allowed for his perſonal Attendance ſeveral others, the Accountant or ſecond is allowed two, the Miniſter, and the reſt of the Council, and the Secretary, each of them one.

The whole Buſineſs and Concern of all is zealouſly to promote the Honour and Intereſt of the Companies Affairs, in maintaining their Reputation, and vending their Commodities at as high Rates, and buying for them others at as low as they can.

The Salaries and Wages of the Companies Servants.

The Preſident and all the reſt of the Society are paid their Salaries once a Year; the Second 120 *l.* the Senior Factors who are of the Council, 40 *l.* the Junior Factors 15 *l.* the Writers 7 *l.* Beſides which, the Council and Secretary have ſeveral advantagious Perquiſites belonging to their places. The Peons receive their Wages every Month, which are four Roupies to each, and ſix

to

to their Captain. At the beginning of the Month they give their Attendance, and reſpect; addreſs themſelves firſt to the Moon, and then to the Preſident, who then appoints the Steward to diſcharge their Accounts.

The honeſty of the Peons.

Leſt any thing of value might be loſt in the Factory, thro' this multitude of Peons who are called to their Service there continually, the Butlers are injoin'd to take an account of the Place each Night before they depart home, that they might be examin'd before they ſtir, if ought be wanting. But their Honeſty is our ſecurity from being damag'd by any Theft, which has not been charg'd upon them in the Factory theſe many Years: Nay, ſuch is the approved Honeſty and Fidelity of theſe Servants to our Affairs, that whenever the Preſident deſigns to run the Cuſtom of a conſiderable Sum of Gold or Silver, he commits the ſecret to ſome of theſe Peons, who manage it dextrouſly, and are Faithful to a Roupie.

None permitted to lie without the Factory.

Without Liberty from the Preſident, none are permitted to leave the Factory, to lie abroad, or depart into the Country; and the Porter who attends the Gate

Gate both Day and Night, keeps all from Entring into our Precincts, whoſe admittance he judges may not be proper. But each *Thurſday* Night he craves leave of going home, becauſe he is a *Moor*-man and Married, and he fears that the neglecting a Viſit to his Wife for more than a Week, might give an occaſion of Complaint. Therefore on this Night the Poor Men that beg in the Streets commonly do it in the prevailing Stile of *Jimroot ſab*, *Jimroot ſab*; intimating as much as, Sir, ſince this is *Thurſday* Night, let me (I pray you) partake ſomething of your Bounty, as a means the better to inable my Kindneſs to my Wife.

A publick Table. Each Day there is prepar'd a Publick Table for the Uſe of the Preſident and the reſt of the Factory, who ſit all down in a publick place according to their Seniority in the Companies Service. The Table is ſpread with the choiceſt Meat *Suratt* affords, or the Country thereabouts; and equal plenty of generous *Sheraſh* Wine, and *Arak* Punch, is ſerv'd round the Table. Several hundreds a Year are expended upon their daily Proviſions which are ſumptuous enough for the

the Entertainment of any Perſon of Eminence in the Kingdom; and which require two or three Cooks, and as many Butchers to dreſs and prepare them. But *Europe* Wines and *Engliſh* Beer, becauſe of their former Acquaintance with our Palates, are moſt coveted and moſt deſirable Liquors, and tho' ſold at high Rates, are yet purchaſed and drunk with pleaſure. A Wealthy *Indian* who was curious to ſee our manner of Eating, and deſirous to pleaſe himſelf with the Pride of our Etertainments, was ſtrangely amaz'd and ſurpriz'd at the opening of a Bottle of Bottled Drink, when he ſaw it froth and fly about. The Preſident askt him what it was that ſtruck him with ſuch Admiration? which was not, he told him, the ſight of the Drink flying out of the Bottle, but how ſuch Liquor could ever be put in.

The Preſident and Council only meet at Supper.

The Preſident and Council only meet at Supper, for the maintenance of a Friendly Correſpondence, and to diſcourſe of the Companies Buſineſs, and prevent all Jealouſies and Animoſities which might obſtruct the publick Affairs from that Progreſs, which a joint Unanimous Affection might carry them

on

on with. For the Current of the common Intereſt has been ſometimes very much leſſen'd and diverted by the unhappy Intervention of private miſunderſtandings and Quarrels. And tho' it has been a repeated Contrivance of ſome leading Men, to play their Servants in *India* one againſt another, and to ſet them as Spies of each others Actions, yet I'm ſure the publick Affairs have ſuffer'd when the Deſign has been unmask'd, and the Jealous Eye has been awaked. For nothing vexes a Man of Honour, and who is conſcious of his own Integrity more, than to find himſelf ſuſpected of Diſhoneſty, and Deſigns laid by thoſe to intrap him in his Actions, who have the leaſt Reaſon in the World to diſtruſt his Fidelity.

Both before and after Meals, a Peon appointed for that purpoſe, attends with a large Silver Ewer and Baſon, for thoſe that ſit down to waſh their Hands; which at both times is a Decency in all places, but here neceſſary, becauſe of the Heat and Duſt which are ſo very troubleſome. All the Diſhes and Plates brought to the Table are of pure Silver, maſſy and Subſtantial; and ſuch are alſo

All the Diſhes and Plates pure Silver.

ſo the Toſſes or Cups out of which we drink. And that nothing may be wanting to pleaſe the Curioſity of every Palate at the times of Eating, an *Engliſh*, *Portugueſe*, and an *Indian* Cook, are all entertain'd to dreſs the Meat in different ways for the gratification of every Stomach. Palau, that is Rice boil'd ſo artificially, that every grain lies ſingly without being added together, with Spices intermixt, and a boil'd Fowl in the middle, is the moſt common *Indian* Diſh; and a dumpoked Fowl, that is, boil'd with Butter in any ſmall Veſſel, and ſtuft with Raiſons and Almonds, is another. Cabob, that is, Bief or Mutton cut into ſmall pieces, ſprinkled with Salt and Pepper, and dipt with Oil and Garlick, which have been mixt together in a Diſh, and then roaſted on a Spit, with ſweet Herbs put between every piece, and ſtuft in them, and baſted with Oil and Garlick all the while, is another *Indian* Savory Diſh. Bambou and Mangoe Achar, and Souy the choiceſt of all Sawces, are always ready to whet the Appetite. The Natives at *Suratt* are much taken with *Aſſa Fœtida*, which they call Hin, and mix

Several ſorts of Indian Diſhes.

mix a little of it with the Cakes that they eat, which tho' very unpalatable and unſavoury, yet becauſe they eſteem it beyond all things healthful, the *Engliſh* are tempted ſometimes to taſte it. The whole City ſometimes ſmells very ſtrong of the nauſeating Vapours which flow from that abundance that is eat in it.

The Great Entertainments on publick Days.

Upon *Sundays* and publick Days, the Entertainments keep up a Face of more Solemnity, and are made more large and ſplendid, Deer and Antilopes, Peacocks, Hares, Partridges, and all kind of *Perſian* Fruits, Piſtachoes, Plumbs, Apricocks, Cherries, *&c.* are all provided upon high Feſtivals; and *European* as well as *Perſian* Wines are drunk with Temperance and Alacrity. Then the King's Health, and afterwards that of the Companies, are ſent round the Table to the loweſt Writer that ſits down. When the Banquett is paſt, they generally divert themſelves for a while with ſome Innocent eaſie Recreation.

The ſtate the Preſident goes abroad in.

The Preſident upon Solemn Days generally invites the whole Factory abroad to ſome pleaſant Garden adjacent

cent to the City, where they may ſit ſhaded from the Beams of the Sun, and refreſht by the Neighbourhood of *Tanques* and Water-works. The Preſident and his Lady are brought hither in Palanquins, ſupported each of them by ſix Peons, which carry them by four at once on their Shoulders. Before him at a little diſtance, are carried two large Flaggs, or *Engliſh* Enſigns, with curious *Perſian* or *Arabian* Horſes of State, which are of great value, Rich in their Trappings, and gallantly equipt that are led before him.

The Furniture of theſe, and ſeveral other Horſes, whereon the Factors Ride, is very coſtly; the Saddles are all of Velvet richly Embroider'd, the Head-ſtalls, Reins, and Croupers are all cover'd with ſolid wrought Silver. The Captain of the Peons at this time aſcends his Horſe, and leads forty or fifty others after him, which attend the Preſident on foot,. Next the Preſident follow the Council in large Coaches, all open, except their Wives are in them; the ſeveral Knobbs about them are all covered with Silver, and they

they are drawn by a Pair of ſtately Oxen. After them ſucceed the reſt of the Factors, either in Coaches, or Hackeries, or upon Horſes, which are kept by the Company to accommodate their Preſident, and People at theſe times, or whenever they fancy to take the Air. In this pompous Proceſſion does the Preſident, when he goes abroad, travel thro' the Heart of the City.

The Evenings and the Mornings being allay'd with moderate Breezes, and cool and temperate in reſpect of the Heat when the Sun is at the Height, invite the Factors daily almoſt to the Groves or Gardens near the Water ſide, there to ſpend an Hour or two with a Bottle of Wine, and cold Collation which they carry with them. And neither the Chaplain nor any of the Council ſtir without the Walls of the City without the attendance of four or five Peons upon the Coach. This creates a Reſpect from the Natives as they paſs along, ſtrikes them with a Regard to the *Engliſh* wherever they meet them; makes them value our Friendſhip, and place an Honour in our Intimacy and Acquaintance. The

The Natives reſpects to the Engliſh *becauſe of the ſtate maintain'd by them.*

Probity

Probity and Grandeur of the *Engliſh* Living hath formerly rais'd the Preſidency of *Suratt* to that Veneration and Eſteem, among the Native Inhabitants, that it has Eclips'd the greatneſs of their own Government, by incouraging the Injur'd and Diſtreſs'd *Indians*, to apply themſelves for Relief, rather to our Preſident, than their Governour.

The Factors ſometimes eat lying.

The Factors when they eat at Home, do it after the *Engliſh* manner, but abroad they imitate the Cuſtoms of the *Eaſt* in lying round the Banquet upon the *Perſian* Carpets which are ſpread upon the Ground, twenty or thirty Foot in length.

The Companies Brokers.

For the Buying and more advantagious diſpoſing of the Company's Goods, there are Brokers appointed, who are of the *Bannian* Caſt, skilled in the Rates and Value of all the Commodities in *India*. To theſe is allow'd three *per Cent.* for their Care and Trouble. And once a Year, which is their Grand Feſtival Seaſon, called the *Dually* time, they have a Cuſtom, much like that of our New-Years-gifts, of preſenting the Preſident and Council, the Miniſter, Surgeon, and all the Factors and Writers with

The Dually time.

ſomething valuable, either in Jewels or Plate, Atlaſſes, or other Silks, according to the Reſpect which they owe to every Man's Station. Whereby the Young Factors beſides their Salaries, Diet and Lodgings, are ſupplyed likewiſe with Cloaths ſufficient for their Service a great part of the Year. Which things prevent their Neceſſity of any great Annual Expence, and happily contribute towards giving them a Life of Delight and Eaſe. Beſides theſe Gratuities, the Miniſter and Surgeon ſeldom fail of the Preſident's Bounty at the Chriſtmas Seaſon; and whenever there is occaſion for either of their Services, they commonly meet with very liberal Returns.

A Doctor and a Surgeon provided for the Factory.

If either a Diſeaſe, or any unlucky Caſualties ſhould happen to any in the Factory, the Preſident has provided an *Indian* Doctor of Phyſick, and an *Engliſh* Surgeon to take care of them. The Surgeon, whoſe Salary is about forty Pounds a Year, gains conſiderably too by his outward Practice and Traffick. And whatever Medicinal Drugs, or Unguents, Balſoms, or Spirits are thought neceſſary for prevention or healing of Diſeaſes and Sores, they are preſently acquir'd,

acquir'd, and charg'd upon the Company's Account; that their Factors might in all things be nicely taken care of, and not deſtitute of any thing for the ſupport of either Life or Health.

A Miniſter of the Factory.

And that their Souls might not be neglected amidſt all this Affluence and Eaſe, and care of their Bodies, there is a ſtated Salary of an Hundred Pounds a Year appointed for a Miniſter, with Diet and convenient Lodgings, a Peon to attend him in his Chamber, and the command of a Coach, or Horſe, at any time he thinks fit to uſe them. Beſides many private Gifts from Merchants and Maſters of Ships, who ſeldom fail of ſome valuable Oblation to him, or Rarity of the place they come from; and the noble large Gratuities which he conſtantly receives for officiating at Marriages, Baptiſms, and Burials. And that nothing might be wanting to the making of either his Life happy, or his Function Venerable, he is injoin'd from all a civil Deference and Deportment, and a Precedence next to the ſecond in the Factory. And indeed ſuch is the conſtant obliging Carriage of all to a Man of his Character, that were he the

Principal Man of the Province, or Primate of *Indoſtan*, he could not wiſh for more Reſpect.

The Miniſters Duty. The Miniſter is oblig'd to a publick Diſcourſe once, and publick Prayers thrice on *Sunday*, and to read Prayers Morning and Evening in the Chappel, each other Day on the Week, *viz.* about ſix in the Morning, before the Factors are called forth to Buſineſs, and at Eight at Night, when all is paſt. He is ingag'd to Catechize all the Youth; to viſit the ſubordinate Factories upon the Coaſt of *Malabar*, at *Carwar*, *Calicut*, *Ruttera*, &c. and to give Inſtructions for their Adminiſtration of Divine Service in his Abſence

The Chappel. The Chappel, where they meet at Prayers, is within the Factory, decently Embelliſht, ſo as to render it both neat and ſolemn, without the Figure of any living Creature in it, for avoiding all occaſion of Offence to the *Moors*, who are well pleas'd with the Innocence of our Worſhip.

For want of a Miniſter qualified for the Adminiſtration of Baptiſm among the *Dutch* at *Suratt*, they requeſt that Favour from the *Engliſh*, who performs it

it for them in their Chappel; which at firſt ſight might be very well taken for a Guard-Chamber, becauſe they keep their Arms in it.

The ſtately Burying places of the Europeans.

The *Engliſh* and all the *Europeans* are priviledg'd with convenient Repoſitories for their Dead, within half a Mile of the City. There they endeavour to outvie each other in magnificent Structures and ſtately Monuments, whoſe large Extent, beautiful Architecture, and aſpiring Heads, make them viſible at a remote diſtance, lovely Objects of the ſight, and give them the Title of the Principal Ornaments and Magnificencies about the City. The two moſt celebrated Fabricks among the *Engliſh*, ſet off with ſtately Towers and Minorets, are that which was Erected for Sir *John Oxonton*, and the other for the Renown'd and Honourable Preſident *Aungers*. The two moſt noted among the *Dutch*, is one, a noble Pile rais'd over the Body of the *Dutch* Commiſſary, who died about three Years ago; and another leſs ſtately, but more fam'd; built by the order of a Jovial *Dutch* Commander, with three large Punch-Bowls upon the top of it, for the En-

tertainment and Mirth of his ſurviving Friends, who remember him there ſometimes ſo much, that they quite forget themſelves.

Leſt all the Care and Inſtruction of a Miniſter might be inavailable for reclaiming the Diſſolute and Refractory among the *Engliſh*, the Company have interpos'd their own Authority, and publiſht their Orders and Injunctions in theſe following words.

The Company's Inſtructions. *The Governour, Deputy, and Committees of the* Eaſt-India *Company, having been inform'd of the diſorderly and Unchriſtian Converſation of ſome of their Factors and Servants in the parts of* India, *tending to the diſhonour of God, the diſcredit of the Goſpel of our Lord Jeſus Chriſt, and the ſhame and Scandal of the* Engliſh *Nation: And being deſirous, as much as in them lies, for the future to prevent the like, and reduce all their People in their ſeveral Factories and Colonies, not only to a Civil, but alſo to a Religious and Pious Comportment, that may render our Nation Honourable, and the Religion we profeſs amiable in the ſight of thoſe Heathens, among whom they reſide: Have thought fit to require*

quire and enjoin a ſtrict obſervation of the enſuing Rules and Orders, to which they do expect from all their Factors and Servants a due compliance.

Then after ſome Rules enjoining a ſtrict Obſervance of *Sundays*, and of publick and private Prayers, this follows.

That the Agents and Chiefs in their ſeveral Factories, take care to prevent all prophane Swearing, and taking the Name of God in vain by curſed Oaths; all Drunkenneſs and Intemperance, all Fornication and Uncleanneſs; and that if any will not be Reform'd, and do not abſtain from theſe Vices, but after Admonition and Reprehenſion, ſhall be found faulty again, that then ſuch Puniſhment ſhall be inflicted on them, conſiſting with the Laws of God and this Kingdom, as the Agent and Council ſhall find their Crime to deſerve. And that if after ſuch Puniſhment inflicted, he or they will not amend, or be reform'd, then the Agent is ſtrictly enjoin'd and requir'd, to ſend home for England *by the next Ships, ſuch Perſon or Perſons ſo unreclaimable, that they may not remain in* India, *to the diſhonour of God, the Scandal of Religion, the diſcredit of our Nation, and perverting of others.*

And that both the Company and their Servants may be conſtantly bleſt with the Favours of Heaven upon them in their reſpective Stations, therefore they have ordered a Form of Prayer to be uſed daily in their Factories, for the obtaining a common Bleſſing upon them all; which is as follows,

The Prayer for the Company.

O *Almighty and moſt Merciful God, who art the Sovereign Protector of all that Truſt in thee, and the Author of all Spiritual and Temporal Bleſſings, we thy unworthy Creatures do moſt humbly implore thy goodneſs for a plentiful Effuſion of thy Grace upon our Employers, thy Servants, the Right Honourable* Eaſt-India *Company of* England. *Proſper them in all their publick Undertakings, and make them famous and ſucceſsful in all their Governments, Colonies, and Commerce both by Sea and Land; ſo that they may prove a publick Bleſſing by the increaſe of Honour, Wealth and Power to our Native Country, as well as to themſelves. Continue their Favours towards us, and inſpire their Generals, Preſidents, Agents and Councils in theſe remote parts of the World, and all others that are intruſted with any Authority under*

under them, with Piety towards thee our God, and with Wiſdom Fidelity, and Circumſpection in their ſeveral Stations; That we may all diſcharge our reſpective Duties faithfully, and live Virtuouſly, in due Obedience to our Superiours, and in Love, Peace and Charity one towards another: That theſe Indian *Nations among whom we dwell, ſeeing our ſober and righteous Converſation, may be induc'd to have a juſt eſteem for our moſt holy Profeſſion of the Goſpel of our Lord and Saviour Jeſus Chriſt, to whom be Honour, Praiſe and Glory, now and for ever.* Amen.

THE

THE TROUBLES WHICH THE ENGLISH Suffer'd from the MOORS AT *SURATT*, in the Years 1691, 1692.

The Confinement of the Engliſh.

AUGUST the 27*th* 1691. All the *Engliſh* in the Factory of *Suratt* were under a cloſe Confinement from

from the *Moors* Governour of the City, and ſurrounded with a Guard of Horſe and Foot. Nor were the *French* or *Dutch* permitted to paſs without the Walls. The occaſion of it was a Report ſpread abroad, that a Rich *Moor*-ſhip belonging to one *Abdel Gheford*, was taken by *Hat-men*, that is, in their Dialect, *Europeans*; and therefore 'till Reſtitution is made by them of nine Lacks of Roupies, which exceeds the value of 100000 *l.* Sterling, no liberty muſt be granted. The Ship was in her Paſſage from *Mocha* to *Suratt*, and tho' the *Indians* were averſe from Fighting, or hazarding their Lives for four Roupies a Month, yet the *Turks*, who had a valuable Cargo of Goods on Board, behav'd themſelves with redoubted Valour, 'till after the loſs of ſome of their Lives, they were overpower'd by Men, and forc'd to ſurrender. *The occaſion of it.*

The Accuſation run againſt all the *Europeans*, becauſe the Pirate ſhew'd both *Engliſh*, *French*, and *Dutch* Colours, and a Reſtitution was expected from them all; eſpecially too, becauſe the *Moor*-ſhip which was taken, ſailed from *Suratt* River with all their ſeveral Paſſes. *All the* Europeans *Accus'd.*

Our

The Engliſh *Preſidents Defence.*

Our Honourable Preſident *Bartholomew Harris* made his Defence to the Governour after this manner. That for the certainty of the Fact, tho' it might be diſputable, becauſe our grand Accuſer *Abdel Gheford* had been found formerly faulty in ſuch a caſe, wherein he ſuborn'd a Multitude of Sailers, who afterwards confeſt his Bribery and their Perjury; yet admitting it true, he thought it unreaſonable for us to be charg'd any more with the payment of Money taken by the *Pirates* at Sea, than the *Mogul* is for Robberies at Land. However thus far he will ingage his Honour for ſatisfaction of the Piracy, if it can be fairly prov'd, that the Ship belong'd to his Maſters, the *Eaſt-India* Company.

The Governours Letter to the Mogul.

The Old Governour finding the *Mogul*'s Cuſtoms begin to ſink, by reaſon of the Embargo, which was as well upon our Ships, as our ſelves; and knowing that the Advancement of them was the great Inſtrument of his Promotion; and unable to remonſtrate any thing material to our Preſidents Reaſons, directs a Letter to *Aureng-Zebe* to this effect. That ſince the late Wars the *Engliſh* Merchants at *Suratt* have traded fairly,

ly, and liv'd peaceably; that much of the Money due to the Merchants upon the Account of the Wars was already paid, and the reſt would follow; and that for the Pirates at Sea, they were neither Authoriz'd by the Company, nor were they within the reach of their Command: All which things might juſtly plead the Innocence of the *Engliſh*, excuſe their payment of any Money, and give them therefore a Releaſe. But the exaſperated *Turks*, and the violent *Abdel-Gheford* prevail'd for a cloſer Confinement of us, not only to the Walls of the Factory, but our very Chambers, had not the vigilant Induſtry of our Preſident opportunely repealed that ſevere Decree. Our Enemies, likewiſe, inceſſantly urg'd the Governour to menace and diſturb our Preſident, that he might be thereby wrought upon to their Deſigns. To which the ſage Governour mildly reply'd, That he knew Mr. *Harris* too well, to value any Threatnings which were Injurious to the Company's Intereſt or Honour; and that tho' he ſuffer'd much, he would endure much more, rather than yield to an unjuſt Compliance.

The Governours Character of the Engliſh Preſident.

The

The Turks *threaten the Lives of the* Engliſh.

The inraged *Turks* finding their Machines would not work, and that they could get no ground upon us this way, began now to threaten our Lives, becauſe the loſs of our Liberty did not appeaſe them, ſo much that the Governour as he formerly ſet a Guard upon us to ſhut us in, now increaſes it to keep our Enemies out.

The Turks *private Diſcords.*

In the mean time, the Providence of God ſo contriv'd for our Innocence, that the *Turks* began to claſh among themſelves, and heated with ſome private Diſſentions, became their own Accuſers. For ſome of them came to *Dungevora*, a famous *Perſy* Merchant, and Friend to the *Engliſh*, and inform'd him that all their Allegations againſt us were built upon Falſehood and Malice, and their Charge was all a contriv'd Deſign, in as much as they were all ſatisfied in their own Minds, that the *Pyrates* were *Danes*, and not *Engliſh*. But this they durſt not diſcover to the Governour, for fear of a publick Examination, which if they ſubmitted to, their lives would be expoſed to the Fury of the reſt of the Confederates. Neither durſt we encourage them with any Preſent of Money

ney to proceed in their Depoſitions, leſt we ſhould find it a Stratagem of theirs, thereby to inſnare us.

November the 1*ſt*. arriv'd a Pattamar or *Courrier*, from our Fakeel, or Solliciter at Court, acquainting us that the *Mogul* had News from the *Danes* themſelves, of their taking and plundering the *Moor*-Ship, and that they reſolv'd upon a continued Enmity to the *Moors*, 'till their Demands were fully ſatisfied for the Injuries which they formerly ſuſtain'd from them. The Letter was directed to *Iſa Cooly*, Principal of the *Armenian* Merchants at Court, who by making a noiſe, which is the method for obtaining Audience, was called upon by the *Mogul*, to read his Letter upon a publick Court day. *The Danes found to be the Pirates.*

This brought down the *Mogul*'s Letters to the Governour, requiring a ſpeedy Reſpect and Civility to the *Engliſh*, with a permiſſion and Encouragement of Trade. But the Piſhcaſhes or Preſents expected by the *Nabobs* and *Omrahs* retarded our Inlargement for ſome time notwithſtanding. For the ſtrong Conteſt and Application which was made for the Government of *Suratt*, which *The* Mogul's *Letters for our releaſe.* *The Reaſon of the* Engliſh's *longer Confinement.*

which was then ſaid to be diſpos'd of, put a ſtop to the Emperours more abſolute determinations. The *Mogal*'s Reſolution of continuing the preſent Governour, fruſtrated all the Court Intereſts for themſelves, which mov'd *Salabet Chan*, a Boſom Favourite, to wave the Solicitations he had begun for his Son, and end them for the Governour. For he deſign'd to ſend his Son to *Suratt*, Inveſted with the Command of the City, and the Meſſenger of this welcom News to us, which would render him thereupon more acceptable to the *Engliſh* Nation, and would be apt to gain him ſome coſtly Preſent from us at his Entrance upon his Authority.

The Engliſh *releaſed.* Therefore *December* the 2*d.* in the Evening, word was brought by the Brokers to our Preſident, of a *Coſſet*'s Arrival with Letters from Court to the *Vacinaviſh*, injoyning our immediate Releaſe; and the day following the *Chocadars* or Souldiers, were remov'd from before our Gates.

A generous Arab. *Sheak Jemme*, a brave and hearty *Arab*, who had all along wiſht Proſperity to our Affairs, was ſo tranſported at the hearing of our Inlargement, that he gave

to

to the Preſident's Peon, who carried him the News of it, a rich flower'd Coat. And when this generous *Arab* was called upon by one of the *Mullahs* or Prieſts, and authoritatively demanded why he would countenance the *Cafries*, or Unbelievers, meaning us, againſt the *Muſoulmen*, or true Believers? Bravely anſwer'd that it was his principle to Encourage Truth wherever he found it; and that he knew the *Engliſh* innocent of the Fact, which the *Turks* inſiſted upon againſt them. That none were ſo much *Cafries*, in his Opinion, as thoſe that were falſe in their Words, and Diſhoneſt in their Actions, and that the beſt Believers ſhould always act the beſt things.

The ſecond Confinement of the Engliſh.

In *September* the Year following, which was 1692. did *Abdel-Gheford*, our Old Implacable Adverſary, revive his Enmity, upon a Report he forg'd, that ſome of his Ships from *Mocha* were ſeiz'd on by ſome *Engliſh* Pirates; and upon this pretence, ſecur'd us in our Factory under a Guard of *Chokadars*, 'til the latter end of *October*. The Governour upon this ſent for the *Engliſh*, *Dutch*, and *French* Preſidents, the two latter of

The Reaſon of it.

which diſputed that Precedence which they allow'd to the *Engliſh*, but the *French*, unwilling to raiſe any Conteſt in the Governours Preſence, immediately departed. He inſiſted upon a Reſtitution for the Damages which were ſuſtain'd by *Abdel-Gheford*, and menac'd them with a Prohibition of Traffick. Which they told him they were willing to relinquiſh, rather than be liable to the Payment of ſuch unjuſt Demands.

Abdel-Gheford's *baſeneſs to the* Engliſh *diſcover'd.*

The Villany of *Abdel-Gheford*, and the Baſeneſs of his Actions were after a while made apparent to the whole City. For part of the Money which he charg'd upon us, was convey'd from on Board his Ship, into a Garden near that of *Nocha Damus*'s by the River ſide. Four Thouſand Checkins he privately tyed to the Flooks of an Anchor under Water; and ſome he hid within his Tanques on Board, and in the Ballaſt of his Ship. The reſt was put privately into a Palanquin, which the Souldiers obſerv'd to ſway very heavily as it paſt the Gates, and ſearching it upon the miſtruſt, found the Gold in it. So the Injury he would have laid upon us, was fixt with a ſcandalous Note of Infamy upon

upon himſelf; and we were before *November*, fortunately releaſed. *The Releaſment of the Engliſh.*

I ſhall now take leave of theſe Misfortunes, which in ſome meaſure compenſate for their Uneaſineſs, by the Pleaſure which they afford in a Relation; and before I proceed to *Cape Bone Eſperance* in *Africa*, will make ſome ſtay in *Arabia Felix*, in a Deſcription of two of the moſt Fam'd Emporys and other parts of that Kingdom, *viz. Muſcatt* upon the *Perſian* Gulf, and *Mocha* which lies upon the *Red-Sea.*

THE CITY OF *MUSCATT* IN Arabia Felix.

The Situation of Muſcatt.

MUSCATT is a City in *Arabia Felix*, which lies to the *Eaſtward* of that Kingdom, ſituated upon the *Perſian* Gulf. Tho' none of the *Arabia's* are equally fruitful as many other parts of the World that are leſs fam'd, yet this part

part of *Arabia*, becauſe of its Pleaſantneſs and Fertility, in reſpect of the other two, has obtain'd the name of *Hyaman*, which ſignifies Happy. For beſides the great increaſe of Cattle which is here to be ſeen; the Soil in ſome places is Rich and Fruitful, and Corn and Wine, Fruits and fragrant Spices are produc'd in great plenty. It abounds with many uſeful and Beneficial Commodities, with ſeveral kinds of Druggs, with Balſom and Myrrhe, Incenſe, Caſſia, Manna, Dates, Gold, Frankincenſe and Pearl, and maintains a conſtant Trade of rare and valuable Goods to *Perſia*, *Egypt*, *Syria*, the *Indies*, &c. And *Muſcatt* above all thoſe places which are ſituated near the Gulf of *Ormus*, is the Principal Town of Traffick between the *Eaſt*, and that part of *Arabia the Happy*; only at one Seaſon of the Year, which is in *June*, *July* and *Auguſt*, the Pearl-Fiſhing of the Iſland *Baharem*, which lies higher up in the Gulf, renders that place of more Note and Fame, yielding to the *Perſian* Emperour yearly, the value of Five hundred Thouſand Ducats, beſides one hundred thouſand more, which are ſuppos'd to be diverted.

Arabian Goods.

Muſcatt lies under the Tropick.

Muſcatt is Situate between the Capes of *Raz al Gate* and *Moccandon* in 23 Degrees, 30 Min. *North* Latitude, exactly under the Tropick of *Cancer*. 'Tis about three Miles in its Circumference, built at the bottom of a ſmall Bay, encompaſſed with high Rocky Mountains, and guarded with a ſtrong Wall. Beſides it is fortifyed with five or ſix Caſtles and Batteries, and lies very convenient for Trade by its nearneſs to a ſafe Harbour.

Its Extent.

The great Heat here.

Tho' this City lies at the utmoſt Bounds of the Suns progreſs towards the *North*, yet it is infeſted with a more intenſe Heat than ſeveral places that are nearer the Line. The Deſart Ground and high Mountains reflect the warm Rays of the Sun with ſo much vigour, that it may as juſtly challenge a Title to the name of the *Torrid Zone*, as any place between the Tropicks; for ſome would perſwade us that it has a Title to the moſt literal meaning of theſe words, and that a ſmall Fiſh laid in the hollow part of a Rock, where the Sunbeams reflect from every ſide, in the heat of the Day, and when the Sun is in the Zenith, will be half Roaſted in a little time

time by the Heat. It rains here but ſeldom, and in ſome places of *Arabia*, not above twice or thrice in two or three Years; but the abundance of Dew which falls at Night refreſhes the Ground, ſupplies the Herbs with Moiſture, and makes the Fruits excellent. *Rains fall ſeldom.*

The *Muſcatters* (for the moſt part) are lean, and of a middle Stature, very ſwarthy in their Complexion, and not of very ſtrong Voice. They are ſtout and manly, and expert at the Bow and Dart, and ſince their ingagement in the War with the *Portugueſe*, are excellent Marks-men, and very dexterous and ready in the exerciſe of Fire-Arms, in which they Employ always ſome part of the Day. *The nature of the Inhabitants.*

The Ground yields them variety of excellent Fruits, as Oranges, Lemons, Citrons, Grapes, Apricocks and Peaches, and moſt ſorts of Roots and green Herbs: But the Staple Commodity of the Country is Dates, of which there are whole Orchards for ſome Miles together. They have ſo much plenty of this Fruit, for which they have ſo ready a vent in *India*, that ſeveral Ships are ſent thither loaded from hence without any other Cargo. *Dates the chief Commodity.*

The Hills are bare. The Hills are generally all ſteril and bare, and he that takes only a proſpect of them would conclude the Land quite uninhabitable, and unable to afford either ſuſtenance for Man or nouriſhment for Beaſt. For the Soil there languiſhes for want of Moiſture, and the ground is dried up like a barren Wilderneſs; the Earth brings forth neither Graſs nor Flowers, nor Trees with either Leaves or Fruit. But caſting his Eyes down into the Valleys, he ſees them all flouriſhing and green, and cover'd with Vegetables fit for the Pleaſure and Refreſhment of Animals, and very Beautiful to Admiration. There are Arable Fields and green Paſtures, Fruit-Trees that look neither wither'd nor faded; nothing there is Barren or Unprofitable, but bountiful Nature compenſates with the fruitfulneſs of the Valleys for the nakedneſs of the Hills; ſo that here, if upon their Tops, a Man would be apt to think himſelf among the *Lybian* Waſtes; yet let him but deſcend lower, and he would fancy himſelf in the pleaſant Fields of *Tempe*. All this is due to the Induſtry of the People, who for want of Rains, are forc'd to Water

The Valleys fruitful.

The Watering their Trees.

water their Gardens every Mor ning and Evening, by the labour of the Ox, who draws the Water twice a day to the Root of every Tree in their Gardens. There are ſeveral Channels cut out in the ground for the Water to run thro', and at the Banks of theſe Canals, the Trees are Planted near the Water for the Moiſture and Nouriſhment of the Roots, which together with the Miſts that deſcend in the Night time, preſerve them freſh, and green, and very Fruitful.

Having ſpoke thus much of *Arabia* in general, of the Extent and Situation of *Muſcatt*, and the quality of its Climate, of the Stature and Complexion of the Inhabitants, and nature of the Soil thereabouts; I will now relate one thing obſervable concerning the Food of their Cattle, and will then proceed to an Account of the Temperance and Juſtice of the *Arabians* of *Muſcatt*, for which two things they are more remarkable than any other Nation this day in the World.

Fiſh the Food of their Cattle.

Their Cattle here are fed with Fiſh, which is a ſort of Food that ſeems as Unnatural for them as for Fiſh to live upon

upon Graſs, which is the proper Meat for Cattle. But the Fiſh which they eat is not freſh, and juſt taken out of the Sea, but when a great quantity of it is caught, the *Muſcatters* dig a large Hole in the Ground wherein they put it, 'till it remains ſo long that it rotts and comes to a kind of Earth. After this it is taken up, and boil'd with Water in great Earthen Pots, which makes a kind of thick Broth; and ſtanding 'till it is cool, it is then given to the Cattle, by which they grow extreme Fat, and yet their Fleſh is very ſavory, not tainted with either an ill Taſte or Smell.

The Food of the Natives.

The Inhabitants of *Muſcatt* feed promiſcuouſly upon either Fiſh or Fleſh; they eat Beef, Mutton, Goat and Deer, and the Fleſh of Camels is admir'd by them, and is in repute for a Healthful ſort of Meat. But they are very nice and curious in killing thoſe Animals on which they feed, and which they refuſe to taſte 'till the Meat is cleans'd and waſht from the Blood. They abound too in many ſorts of Fiſh, and are ſcrupulous in Eating of ſome kinds of them, ſuch eſpecially as have no Scales, from which

which they totally refrain, and eſteem the Food of ſuch as well as of Blood, an Abomination. The Soil affords abundance of Wheat, which might be properly made uſe of for their Bread, but the Dates are ſo plentiful, ſo pleaſant and admir'd, that they mix them with all their Food, and eat them inſtead of Bread, through all theſe parts of *Arabia*, both with their Fiſh and Fleſh.

But of all the Followers of *Mahomet*, and zealous Admirers of his four principal Doctors, *Abu Becre*, *Oſman*, *Omar* and *Hali*, none are ſo rigidly Abſtemious as the *Arabians* of *Muſcatt*, as well from the Juice of the Grape, as other more common and innocent Liquors. For Tea and Coffee which are judg'd the privileg'd Liquors of all the *Mahometans*, as well *Turks*, as thoſe of *Perſia*, *India*, and other parts of *Arabia*, are condemn'd by them as unlawful Refreſhments, and abominated as Bug-bear Liquors, as well as Wine. He that would turn Advocate for any of theſe ſorts of Drink, and commend the Uſe of them as convenient for their Stomachs, as fit to chear their Hearts, and chaſe away Melancholy from their

The great Abſtinence of the Natives.

Spirits, would be look'd upon as a vile Contemner of their Law, and an Encourager of Libertiniſm and Intemperance. They abhor likewiſe the ſmoaking of Tobacco, and the warm intoxicating Fumes of that *Indian* Weed, and conſtantly burn all that they can find brought into their Country. Sugar, Water, and Orange mixt together, which they call Sherbet, is their only Drink; ſuch is their Antipathy to all Liquors that are warm and ſtrong, that in perfect Indignation they raſed a *Jews* Houſe to the ground, that had only made ſome ſtrong Waters. Therefore they call themſelves the ſtrict *Arabs*, the Chaſte *Mahometans*, the only true Profeſſors of the *Muſſulman*-Law, and genuine followers of the Prophet. To this degree of Abſtinence they are all bred up, who are Natives of this Region hereabouts; thus they abſtain from all thoſe ſenſible gratifications of their Palates, which may any way inebriate their Faculties, and render the Mind dull and unactive; and ſhun the Taſte of any thing that may diſturb their Perſon, or raiſe up in them any irregular Appetites.

Nor

Nor is the Juſtice and Civil Converſation of the *Arabians* at *Muſcatt*, leſs remarkable and to be admir'd, than their extreme Temperance and Sobriety. The Governour of the City, who is nearly related to the King of the Country, takes care that a ſtrict Watch be kept in the Caſtle every Night, for the ſafety of the City, and prevention of all Diſorders that might happen. And will not allow any Boat to go, or come aſhore, or to row from Ship to Ship, either before the Sun riſes, or after it is down; to the end that all that Traffick may do their Buſineſs while it is Day, that no man might diſpoſe of his Goods ſecretly, and ſhelter himſelf by the obſcurity of the Night. *Their Extraordinary Juſtice and Civility.*

They forbid all Deſpotick Authority in private Families, and the Arbitrary proceedings of either Maſters or Parents towards their Domeſticks. So that if either a Child or a Servant chance to tranſgreſs, let the Crime be what it will, either more heinous, or leſs villanous, Publick Juſtice muſt determine the Puniſhment, and the Magiſtrates muſt interpoſe in awarding the Penalty, and *No private Correction in Families.*

and no man muſt lift up his Hand to puniſh any that offends in his own Family. By this Oeconomy in their Affairs, the Inferiours are freed from the violence of all Splenitick Diſguſts, and unreaſonable Severities of their Superiours. A Revengeful Maſter cannot vent his Paſſion at his Pleaſure upon his Servant, nor an unnatural Parent Beat and Chaſtiſe his Son at his will: Complaint muſt firſt be made to the Magiſtrates of the place, who being diſpaſſionate and unprejudic'd in their Tempers, examin the matter with a ſtill Mind, and Arbitrate calmly in the Caſe. No private Puniſhment is ever inflicted in *Muſcatt* and the adjacent parts; they cannot there think that any Corrections are ſo equitable, as thoſe that proceed from the deliberate Sentence of unbyaſſed Men.

The way of puniſhing Malefactors.

If Murther or Theft, or any ſuch execrable Crime is at any time committed among them; which are ſeldomer here than in any other part of the World, the Malefactor is never Puniſhed with ſudden Death, nor does any fatal hand touch him, but his Sentence is, to be Immur'd, where he leaſurely dies

dies, between two Walls. For they hate by any violent direct Death, to take away the life of any Offender.

Juſtice ſpeedily adminiſtred.

They are never dilatory in their Adminiſtrations of Juſtice, nor vex the Clients with tireſome Delays, but quickly determin in the Caſe, and diſpatch all matters that are brought before them. The Governour with fifty or ſixty more ſit openly to the publick view, whenever they do juſtice, which is not by plurality of Voices, but all unanimouſly conſent to the Sentence that is pronounced.

Theſe *Arabians* are very courteous in their Deportment, and extreme Civil to all Strangers; they offer neither Violence nor Affront to any; and tho' they are very tenacious of their own Principles, and Admirers of their own Religion, yet do they never impoſe it upon any, nor are their Morals leven'd with ſuch furious Zeal, as to diveſt them of Humanity, and a tender Reſpect. A Man may travel hundreds of Miles in this Country, and never meet with any abuſive Language, or any Behaviour that looks Rude. And if you happen to be loaded with any Money in your Travels,

The extraordinary heneſty of the Arabians.

Travels, you need no Arms to defend your Perſon, nor any Guards to ſecure your Purſe; for you may ſleep with it in your Hands in the open Fields, or lay it by you with ſafety as you repoſe your ſelf in the King's High-way. Captain *Edward Say*, who had liv'd among them at *Muſcatt* for ſeveral Years, and who affirm'd all this Relation to be really true, had paſſed from one part of the Country to another, ſome hundreds of Miles, and never was troubled by any Perſon, tho' he ſlept ſometimes in the Roads and Fields, neither heard he of any that had been pillag'd by Robbers all that while.

In fine, theſe are a People naturally Temperate and Juſt, and endued with thoſe excellent Qualities which the *Grecian* Philoſophers and *Roman* Moraliſts endeavour'd to inſpire into their Subjects, tho' they miſs'd of their aim. For theſe are directly oppoſite in their Temper and manner of Life to thoſe wild *Arabs*, that haunt the Banks of *Tigris*, and ſculk about near the River of *Euphrates*, that live by Rapine, ſpoil and violence. I ſhall relate only one remarkable Paſſage more, concerning the

the Juſtice and Kindneſs of theſe *Arabs*, and leave this Theme.

When the forementioned Captain *Say* had unluckily loſt his Ship on the Iſland of *Macira*, which is near this Coaſt of *Arabia*; he and his Mariners were ſo fortunate that they ſav'd all their Lives, and got on Shoar, tho' naked and in a very diſtreſs'd forlorn Condition. The ſight of this deplorable Accident mov'd the *Arabs* to Pity and Compaſſion towards them, and made them offer their Service, by ſuch Signs, as they thought might be moſt Intelligible, for aſſiſting them in the Recovery of thoſe Goods that were on board the Wrack. They were perfect ſtrangers both of them to each others Perſons and Language, and therefore one among the reſt, who lookt like the Governour, rais'd a heap of Sand, as they ſat near one another, upon the Shoar, which he divided into three parts, reſerving two to himſelf, and offering the other to the Captain. But the Captain eſteeming it unequally proportion'd, ſhook his Head, in token that he diſlik'd the Bargain. The Governour ſeeing this, adjuſted the matter with more equality,

The Arabians great kindneſs to Captain Say, after his Shipwrack.

and divided the Heap of Sand into two parts only, one of which he took to himself, and gave the other half to the Captain; which because he thought it very fair, they ſhook Hands upon it, as a ſign they were both well contented. The Money which was brought on Shoar, and ſaved from the Wrack, was twelve or fourteen Thouſand Pounds, which they contriv'd to divide in this manner. They tyed to a Stick two Baskets inſtead of a pair of Scales, and made them as equipoize as they could, and by theſe they weighed each parcel that was brought off from the Ship with great exactneſs; if there appear'd any ſeeming advantage in either Ballance, the Governour forc'd that always upon the Captain, ſo that he was not injur'd one Mite, nor in all that Account loſt a Farthing that was his Due. If the Inhabitants upon all the Coaſts of *Europe* were as Hoſpitable and Juſt to all Perſons of their own Perſwaſion, as theſe *Arabians* were to thoſe of a ſtrange Faith, and diſtant Nation, thoſe that do narrowly eſcape with their Lives from the Dangers of the Sea, would not ſo often by a mercileſs People be

ſo

ſo barbarouſly depriv'd of them at Land. The King too in Compaſſion to his Miſeries, requir'd only 2 *per Cent.* for his Goods, whilſt he made other Strangers pay 4.

The *Portugueſe* formerly were receiv'd by the *Arabians* at *Muſcatt*, with abundance of Civility and Candor, and allow'd not only the freedom and Exerciſe of their Religion, but encourag'd to build a ſtately Church, and erect a College, and were no way ſtinted in the Profeſſion of their Faith, and oſtentation of their Pompous Worſhip. The King granted them the freedom of the Port, by which they grew very Powerful and Wealthy, and by that means Indulg'd themſelves in Eaſe and Luxury, built many fair Houſes in the City to dwell in, and at length began to be ſo Inſolent and Unruly, that they openly abus'd that Civility which had entertain'd them ſo friendly, deſpis'd that Government by which they had been Protected, and endeavour'd to wreſt the Authority out of the Hands of the Civil Magiſtrate, and ſet up their own inſtead of it. The *Arabs* who are naturally Civil and obliging, bore the

The Reaſon of the War of the Arabians with the Portugueſe.

repeated Inſolencies with great Patience, and were loath to be drawn into any Quarrels or Debates with them, notwithſtanding all this turbulent Carriage of the *Portugueſe*; 'till allarm'd with the danger of their City, and unable to endure their Affronts any longer, the King himſelf appear'd in Perſon with a numerous Army of reſolute *Arabs*, with whom he ſet down before the City. The *Portugueſe* defended themſelves againſt him with great Courage for a long time, and ſhut themſelves up in their Church and College, which were converted into Cittadels for their Safeguard, becauſe they were ſtrong. But the *Arabs* at length blocking up all the Avenues whereby they might expect any Succour either by Sea or Land, and placing themſelves upon heights which overlook'd the Fortifications of the Enemy, who receiv'd no Relief either from *Goa* or *Cong*, as they expected; the *Portugueſe* at length betook themſelves privately to two or three of their Ships which lay in the Harbour, and made their Eſcape that way. The Holes of the Gun-ſhot which the *Arabs* made in the Church and College of the *Portugueſe*,

Portugueſe, during the time of the Siege, are yet viſible. Since this Rebellion, there aroſe an invincible Hatred between theſe two Nations, that were thus at variance; ſo that they are always deſigning upon each others Lives and Eſtates where-ever they meet. The *Arabians* are a Stout, Couragious, Hardy Nation, and will in nothing, give place to the *Portugueſe*, and generally are Victorious, and prevail againſt them as often as they Attack each other at Sea. The *Portugueſe* are mightily ſunk, as well in their Courage, as in their Fame and Fortune, and are found to be ſuch contemptible Enemies, that they are ſeldom diſcours'd of, but with Reproach, by the name of *Gallina's*, *i. e.* Hen-hearted Fellows. The *Arabs* carry in ſome of their Ships above 500 Men, go out in Fleets, and are ſo very ſtrong in their Naval Forces, that the *Portugueſe* generally endeavour to avoid them, and never diſpute it with them but with great Advantage on their ſide. All the Priſoners of War are made Slaves of on both ſides; and thoſe that are taken by the Inhabitants of *Muſcatt*, are uſed ſo very kindly, that they are tempted al-

The Arabs kindneſs to their Enemies.

moſt to be in love with their Confinement, and are never us'd with any ſuch Hardſhips, ſo as to be forct to attempt an Eſcape by Flight. They neither correct them like Slaves, nor impoſe upon them any ſervile work, but maintain them in Eaſe and Idleneſs, with a certain allowance of Proviſions every day. Of ſuch inconquerable Generoſity are theſe *Arabians* even to their very Enemies! And tho' they ſometimes perſwade them to their own Faith, and to turn *Mahometans*, 'tis never but with Mildneſs, with gentle Allurements, and Hopes of Reward.

I will here inſert a ſhort Account of the taking of Captain *Edward Say* by the *Sanganians*, who Inhabit a Country oppoſite to the *Arabian* Shoar, and then paſs over to the other Coaſt of *Arabia* the *Happy*, which borders upon the *Red Sea*.

Captain Says Captivity by Pyrates.

This Commander, after his Shipwrack upon the Iſland *Maaira*, and a tedious ſtay among the *Arabians* at *Muſcatt*, ſet Sail from thence to the Iſland of *Bombay* in the Company of eighteen or twenty Ships bound for *Suratt*, and other parts of *India*. After they had been

been ſome time at Sea, they parted Company, and the Ship wherein the Captain had imbarked, eſpyed a little after, two Sail to windward of them, as far as they could ſee from the top-Maſt-Head, which made all the Sail they could after them, and thereby forc'd them to bear away right before the Wind with all the Sail they had; and to lighten their Ship ſo as that ſhe might the better eſcape them, they cut away their Boat which was tow'd a ſtern, and threw abundance of valuable Goods over-board. But the two Ships notwithſtanding this, outſaild them, and as they came up towards them, the Black Sea-men deſcried them by their Colours, to be *Sangianis*. They gave the Captain Chaſe all the Day long 'till four a Clock in the Afternoon, who fir'd the Stern-Chaſe with his four Guns all the while; at length they ſhot his Man at the Helm thro' the Head, and laid him on board in the Midſhips, entring 70 or 80 Men with Sword and Target. The Black Sailers, who were thirty, leapt over-board to ſave their Lives, leaving the Ship to the Captain and his two Servants. The Throat of one of them was imme-

diately cut, and as they came in fury to hew down the Captain, and ſlay him inſtantly, as they had done his Servant, he fended off the fatal Blow by receiving it on his Hand, which was cut half off thro' the dint and violence of the Stroke. While they were thus eager for his Deſtruction, and intent in taking away his Life, they eſpyed a Rich Prize which diverted their Fury and Deſign; for the Captain wore a ſett of Gold Buttons upon his Coat, which they preſently flew at upon the firſt ſight, and were ſo zealous for the Purchaſe, that he ranſom'd his Life by the price of his Gold. They ſtript him as naked as an *Indian Faquir*, excepting only a ſmall piece of a ſhirt to cover his Nakedneſs, and left him in that Santone-like Condition for two Months, without either Hat to his Head, or Shoe to his Foot. One of the *Sanganian* Ships which had made them a Prize, was of ſome Force, ſhe carried ten Guns and 150 Men; the other was only a ſmall Galley of no more than four Guns and 50 Men, whereby the Captain who had reſiſted them ſtoutly for ſome time, being eaſily overpower'd, was forc'd to ſurrender.

ſurrender. The *Sanganians* after the Diſpute wat over, finding no more reſiſtance, grew compaſſionate and kind, and refreſht the Captain with Water and Opium, which was the Nouriſhment they found moſt proper for themſelves after any hard Labour or Languiſhment of Spirit, and the ſpeedieſt Relief for decayed Nature. They were much concern'd too for the Cure of his Hand, which was in danger of being loſt by the deepneſs of the Wound, and apply'd to it Loaf Sugar to ſtop the Bleeding, and ſomething elſe to keep the Wound clean; after which the Wool of a Sheep's Back, and the Oil of their Lamps, without any other Medicines, in a ſhort time thoroughly perfected the Cure. *Opium a refreſhment.*

The Ship was taken near the Iſland of *Bombay*, which made them ſpend a Month in Sailing before they Arriv'd in their own Country. When they drew near *Aramra*, which was the Port to which they deſign'd, they according to Cuſtom, fir'd a Gun belonging to the Captain's Ship, to ſalute their Country and Relations; in which the Captain had hid 1500 Venetians, to ſecure them from

from the Rapine of the *Pyrates*, thinking them ſafe in that ſtrong Hold, but were by this means unluckily loſt; which made it a very coſtly Salute to our poor Commander, of whoſe Money they diſcharg'd near 700 *l.* at one Shot.

The Queen of the Country, after ſhe heard of their Arrival, ſent a Meſſenger for the Captain to bring him up to Court, whither he travell'd for two or three Miles without Covering either to his Head or Feet, very ill equipt to appear in the Preſence of a Queen. When he came in this diſtreſs before her Majeſty, ſhe ſpoke to him by a *Portugueſe* Interpreter, who inquir'd of him by the Queen's directions, which of her People they were that had his Moneys; which he anſwer'd he could not tell. Then ſhe threatned to keep him a perpetual Exile from his Country, and for his further Comfort, would allow him only Salt Water to drink.

It happen'd about a Month before this time, that a *Portugueſe* Ship with a Prieſt and his Images had been taken and brought into this Harbour, which becauſe they were devoutly Re-

ver'd

ver'd by that Nation, therefore did the Queen imagin, that all *Europeans* had them in the ſame Religious Eſteem: And becauſe that the Captain was inflexible to her other Menaces, ſhe order'd the Image of the Virgin *Mary*, with thoſe of two or three Saints more, about a Foot high, to be brought before him, and told him if he would but yield to kiſs them, ſhe would give credit to what he ſaid. The Captain who was a very Rational Man, and bred out of the Road of Romiſh Superſtition, was neither ſo ſparing of his Civilities, as to forbear a Complement to the piece of Wood, nor of ſuch unrefin'd Principles as to give it a Religious Adoration, but was ready either to kiſs or burn it, which they pleas'd, ſince he had an aſſurance of his Releaſe upon ſuch eaſie terms, and therefore kiſs'd it very freely; and after two or three days ſtay here, where he fed upon Rice and Water, and lay in the Night time with the Cattle, he was diſmiſs'd. A while after they ſent him aboard his Veſſel for a day or two, which lay in the Harbour, and gave him along with him about twelve Pints of Wheat, the Sweep-

The Captains releaſe.

Sweepings of the Ship, to ſuſtain him in his Voyage to *Suratt*; but he imbark'd upon an *Arabian* Ship which was then loading for *Muſcact*, in which he was carried to that City.

Aramra. *Aramra*, where the Captain was brought in Priſoner, lies oppoſite to the *Arabian* Shoar, between *Sindy* and *Cape Jugatt*, a little diſtance from *Diu*, which belongs to the *Portugueſe*. The Country of theſe *Sanganians* lies between thoſe vaſt Empires of *Perſia*, which is on the *Weſt*, and *Indiſtan*, which borders upon it on the *Eaſt*. They are great *Pyrates*, and live by thoſe Prizes which they take at Sea, where they range from the Streights of *Ormus* to the Gulf of *Cambay*, and down the *Malabar* Coaſt, Cruiſing about from one place to another, where any hopes of Booty invites them forward. They infeſt all the Weſtern Coaſts of *India*, and tho' their Ships are of no great Force, yet they are ſeldom taken becauſe they are made ſo well for Sail, that they are ready to run when they ſee a Veſſel of any Countenance; and thoſe they think they are able to Encounter, they endeavour to make of them a Prey.

Tho'

Tho' the Principles of theſe *Saganians* are ſo far leven'd with Fraud and Injuſtice, that they wholly devote themſelves to a life of Piracy, and ſubſiſt by the Spoil of the Innocent Traffickers at Sea, yet have they not all diveſted themſelves of their obligations to all kinds of Juſtice, but are very faithful to what they promiſe, and inviolable obſervers of their Word; as our Captain had occaſion to try by an Experiment very ſucceſsful and advantagious. For being robb'd of all his Wealth, but an hundred Checkins which were privately hid in ſome part of the Ship, his Cook came to him and acquainted him, that the Boatſwain of the Man of War, who was put in Commander in chief on Board them, would ingage to return him half of whatever Money was committed to his Cuſtody. The Captain deliver'd to him an hundred pieces of Gold, which the Boatſwain tied in a ſmall bit of Cloath, with a ſmall Line to it and a Bouy at the end of it, and threw it over-board. For every Man was ſearched before they went aſhoar, and not ſuffer'd to come from aboard, 'till the

An inſtance of Juſtice in theſe Sanganian Pyrates.

the Veſſel was unladed. The day following, the Boatſwain went over-board in queſt of the Bag he had dropt in the Ocean, and after a little ſearch found it, and deliver'd half of the Gold to the Captain; at which the Captain was ſo well pleas'd, being wholly at his Mercy, and in that diſtreſs, that he offer'd him ten pieces as a gratuity, which the Boatſwain rejected for this Reaſon, becauſe he told him he would keep his word according to his Promiſe.

I ſhall now proceed to an Account of *Mocha*, and other remarkable Places ſituated upon the *Red Sea*, according to the Method I lately propoſed.

MOCHA

MOCHA,

And other

Remarkable Places

Upon the

RED SEA.

I Shall here give the Reader a ſhort View of *Mocha*, and other places of Note and Traffick, which border upon the *Red Sea* on the *Arabian* ſide, in the full extent of it from the Iſland of *Socatra*, where it begins to mix with the Oriental Sea, or *Indian* Ocean, to the very Head of it, which reaches to that Iſthmus, or Neck of Land which divides *Aſia* from *Africk*. I ſhall not detain him with any tedious Deſcription of

The Introduction.

of theſe places, or run out in expatiating upon their Government and Laws, the Manners and Cuſtoms of their Inhabitants, or their Strength and Polity, but only lead him along the Shoar, and give him a view of the Harbours as we Coaſt along, to prevent all Miſcarriage at his firſt entring into theſe Ports, many of which are ſcarce known to the Navigators of *Europe*. A fuller Account of theſe Parts may be expected from another Hand; from Mr. *Edward Clyve*, who by his Perſonal Obſervations is qualified not only for confirming all this Relation, but alſo is furniſh'd with ſuch Remarks, as inable him for a larger performance, in a clear and ample Account of what is yet unknown, and very worthy the publick Notice, among theſe People.

I ſhall obſerve no other Method in this Relation, than what Nature has chalkt out to us in the Situation of the Towns, which ſhall briefly be deſcrib'd according as they lie upon the Sea-Coaſt.

Why called the Red Sea.

And ſhall begin with the *Arabian Gulph*, or *Red Sea*, the reaſon of which Name is perplext with variety of Opinions,

pinions and differeht Conjectures; for Antiquity (we find) did not confine the Name of the *Red Sea*, only to that narrow Channel which divides *Arabia* from *Africk*, and gives a boundary to ſome parts of thoſe Ancient Kingdoms, but, included alſo the *Perſian* Gulf, and all the Seas about *Arabia*, and all that vaſt Tract of Ocean which extends from *Cape bone Eſperance*, even beyond the River *Ganges*. And the later Weſtern Writers have limited it only to this Gulph, becauſe it lies the neareſt, and was firſt diſcover'd to them. Therefore they contend, that becauſe King *Erythros*, who was Maſter of this Sea, was interr'd in one of its Iſlands, it obtain'd the Name of *Mare Erithræum*, which ſignifies the *Red Sea*, and the *Latines* and others from thence, have retain'd the ſame Appellation. Some fancy that the redneſs of the Sand or Coral, which lie at the Bottom, or the redneſs of its Waters; and others affirm that the ſtrong reflexion of the Sun's Beams upon the Surface, or the redneſs of the Neighbouring Hills, might juſtly occaſion the immpoſition of this Name. *Herodotus* takes notice of a

place hereabouts, called *Erythrobolus*, or the Red Soil, which might Countenance another Opinion. In the *Hebrew* this Sea is called *Suph*, or the Sea of Weeds, becauſe according to *Kimchi*, there grew abundance of Weeds upon the ſides of it.

The length of the Red *Sea.* This Gulph runs from 12 Degrees No. Latitude to 29, and farther, moſt of it along the Shoar of *Arabia the Happy*, which is a large Peninſula, as it ſtands divided from the other two *Arabia*'s.

The time of the Ships coming towards Mocha. The Ships from *Suratt* that Sail for the *Red Sea* take their departure generally about *March*, and Arrive at *Mocha* towards the latter end of *April*, or before the 20*th* of *May*; at which time, (or as the Moon Changes, or is in the Full) the Winds vary, and prevent any more Ships entring into the Sea that Year. In their Paſſage at that time of the Year, they generally make the Iſland of *Socatra*, and keep under Cape *Guardifeu* and the *Abaſſeen* Coaſt, to eſcape the danger of thoſe impetuous Currents that run ſtrong on the *Arabian* Shore.

Socatra. The Iſland of *Socatra* lies 12 Deg. 30 M. No. and is ſubject to the King of *Caſſeen*,

Caſſeen, one of whoſe Sons is always plac'd in the Government, whoſe main Revenue ariſes from the Aloes, Dragons-Blood, and Goats and Cows Skins, which are ſent every Year either to *Seer* or *Caſſeen*. The Road here is very good, when once the Danger is paſt in entring into it, and that is eaſily evaded by the Pilots, who are always ready to conduct the Ships with ſafety into the Harbour. To the *Eaſtward* of this Iſland is very good Anchorage, but the Water is neither Healthful, nor is there any great ſtore of Proviſions. They exceed all their Neighbours in the quantity and Art of making Butter, and furniſh with it *Caſſeen* and *Seer*, ſometimes *Mocha* and *Aden* with that valuable Commodity. Their Ships for Traffick are very few, not above 6 or 7 Grabbs or Gelva's belonging to the Iſland, moſt of which are imploy'd upon the King's Account. The Natives are of a ſwarthy Complexion, and of civil Demeanour, and would gladly invite the *Engliſh* to a ſettlement among them, but the meanneſs of the Trade will not permit them to accept the Profer.

Cape Guardieu.

Oppolite to this Iſland upon the Main of *Africa* is Cape *Guardifeu*, which is very remarkable Land, and lies in 12 Deg. Nor. Lat. The Reaſon of mentioning this Cape is, becauſe moſt Ships that come for this Sea in *April*, or later, deſire for their ſafety to make that Land or Promontory.

Mount Felix.

Near this is *Mount Felix*, which is only a ſmall Mountain, but ſhews it ſelf in appearance at a diſtance, like a ſmall Iſland, yet joins the Main by low Land; and the Ships keeping their Courſe along this Shore for about 150 Miles Weſtward from the Cape, at length they eſpy a ſmall white Iſland, from whence they croſs the Gulph towards *Aden* on the *Arabian* Shore, which now follows in order to be deſcrib'd.

Upon this Coaſt of *Arabia*, are variety of places noted for Traffick, the firſt of which that I ſhall here take notice of is *Dofar*, which is ſituated towards the Eaſtern part of this Sea. The King of this place Ingages now and then in ſmall Skirmiſhes, and Martial Diſputes with his Neighbouring Princes, the Kings of *Seer* and *Caſſeen*, but their Conteſts are ſeldom very Bloody. And

Dofar.

his

his People are inur'd but very little to the Laws of Hoſpitality and Kindneſs, but are injurious in their Commerce, and Villanous to Strangers. The Country produces only ſome Olibanum, Coco-Nuts and Butter. The Religion of the Natives is *Mahometan*, of which they are ſuch zealous Admirers, and are heated with ſuch extatick Warmths, that they are not aſham'd ſometimes to pretend even to Inſpiration, eſpecially when they are ſeiz'd with a fit of Dancing. For among them prevails a particular Cuſtom of Dancing with ſo much pains and Zeal, ſo much fervency and Paſſion, that their ſtrength decays, and their Spirits fail them thro' thoſe violent Motions, and being at length quite ſpent, they fall as it were quite dead upon the Ground. All the while this merry Humour does poſſeſs them, they cry aloud, *God is a great God, the only God, and* Mahomet *his Prophet*, and fill the Air with ſuch like pious and devout Expreſſions of their Law, 'till they are not able any longer to ſpeak or ſtand. While they lie thus lifeleſs, as it were, and intranc'd upon the Ground, they talk, they ſay, with God and the

The nature of the Inhabitants.

A violent Enthuſiaſtick ſort of Dance.

Prophet, who Communicates to them Divine Revelations; and the credulous Multitude who are eaſily perſwaded to give aſſent to what they ſay, firmly believe that they are Heavenly Inſpir'd. This is done in imitation, as I conceive, and to countenance the Practice of their Falſe Prophet, who wiſely contriv'd that a Bodily Diſeaſe ſhould paſs for the Infuſion of the Spirit; and being ſubject to the Falling Sickneſs, declar'd that thoſe Swoonings were Heavenly Raptures, in which he convers'd familiarly with the Angel *Gabriel.*

Cäſſeen. Next to this place Weſtward is *Caſſeen*, which ſtands in 15 Deg. No. The Road here in the Weſtern *Muſſouns* is very ſafe, but it lies open to the Eaſtward. The Town looks mean, and is no way beautified with ſtately Edifices, nor made ſtrong by Fortifications, only 'tis dignified ſometimes with the reſidence of the King, when his Revenues come from *Socatra.* For as his Royalties are very ſmall, and his Income inconſiderable, becauſe his Subjects are both Poor and Slaviſh; ſo is he hereby debar'd from maintaining a Princely Pomp, or making a ſhow in any Magnifi-

Magnificent Appearance, and therefore very often turns Merchant himſelf, for hopes of Advantage, and for ſupporting his Royal State and Grandeur. Several Gelva's come hither freighted with Rice, Dates, Camlees, which are a ſort of Hair Coats made in *Perſia*, and Red and White Callicoes; which are barter'd for Olibanum, Aloes and Butter. For the Neceſſities of the Natives incline them rather to an Exchange of Commodities, than a Traffick for Silver, which loſes its Eſteem here, as much as it is Idoliz'd in other parts. Some Coins however are current among them, *viz.* Dollars, Abaſſees, and Mamoodees. That which is here eſteem'd inſtead of Money, is a ſort of Seed, which paſſes in the room of ſmall Coins, and is diſtributed commonly by handfuls. Here the Natives are mainly addicted to thoſe mean Vices of Cozenage and ſtealth, and think, they make a good purchaſe of any thing, which they can compaſs by Fraud and Cheating. Another ſin to which they are often given, is ſo vile, that the foulneſs of it I cannot without Immodeſty mention. The proper Seaſon of the Year for Trade is *May*, *June* and *July*.

Its Commodities.

Seed uſed here inſtead of Coin.

Seer. A place next to this, much more noted both for the Civil Deportment of the Natives, and for the Convenience of a Port, for a greater concourse of People, and for Traffick, is *Seer*, which is much frequented by Ships from several Ports, *viz. Muscatt*, *Gombroon*, *Suratt*, and *Gella*, and some other places on the *Abassees* Shore; from whence they bring Butter, Myrrh and Slaves; and those from *Muscatt* and *Suratt* transport with them Olibanum, Aloes, and what the Port affords.

Aden. *Aden*, which is situated in 12 deg. 20 *m. No.* is one of the Ancientest, Fairest and most Pleasant Cities of all *Arabia*, surrounded with Walls on one side, and Mountains on the other. It was formerly in the Possession of the *Portugueses*, when they were renown'd for their Conquests in the East, but by Treachery, the *Turks* made themselves the Masters of it, after some time, 'till the puissant King of *Hyaman* became Victorious over the *Turks*, and seiz'd it for his own Inheritance. This Prince is here Invested with the Title of the King of *Hyaman*, (or *Yeoman*, as the Natives seem to pronounce it) which signifies *Arabia Felix*;

Felix; not that his Dominions ſtretch ſo far, but becauſe the extent of his Territories and vaſt Treaſures, do much exceed all the reſt of the Kings that inhabit *Arabia*. For his Kingdom reaches near 400 Miles on the *Red Sea*, from *Aden* as far as *Geron*.

Formerly Noted for Traffick.

Aden formerly ſurpaſs'd all the reſt of the Neighbouring Ports upon this Shore, was a famous Magazine for the various Commodities of *India*, *Perſia*, *Arabia*, and what was brought hither by the *Abaſſeens*; and was Inhabited by a Miſcellany of People, *Turks*, and *Arabians*, *Perſians*, *Indians* and *Ethiopians*, who reſided here for the Advantages of that mighty Trade. The Houſes were built both neat and ſtrong, and the Caſtles from the top of the Mountains afforded a curious divertive Proſpect: Nature gave it ſuch a fortified Situation, that it was a Garriſon without Art, and was able to defend it ſelf with a ſmall Force, from a potent Enemy that might Invade it, either by Sea or Land. 'Till the Eaſtern Luxury which is more intent upon Indulgence and Eaſe, than building Forts and raiſing Sieges, made them neglect their Fortifications, and leave

leave it open and defenceleſs for the firſt bold Aſſailant. The proper Months for Trade here, are *April*, *May*, *June*, *July*, and ſome part of *Auguſt*, at which time all the Ships in the Sea take their Departure, becauſe of the Change of the Muſſouns, which always happen towards the end of that Month. They carry nothing from hence, but Coffee, Aloes, Olibanum and Myrrh; the three laſt of which are not the product of the Country.

Months proper to Trade in.

I ſhould now take leave of this place, and proceed to give ſome account of *Mocha*, were it not convenient, before my departure, to inſiſt a little upon the Diſcovery of ſome Ports and Paſſages hereabouts, to inſtruct ſuch as deſign to Travel into theſe Seas.

The Land of *Aden*, becauſe it makes like an Iſland, was formerly reputed to have been one; from whence ſteering *W.* and *W.* by *N.* you will come to the *Babbs*, which in the *Arabian* Language, ſignifies Gate or Door. The *Babbs* is a ſmall Iſland opening to the *Red Sea*, and makes in form very like a Garr-Fiſh, being low and flat. Between this and the Main Land, is a ſafe

The Babbs.

ſafe Paſſage, if you keep the Mid-Channel, where is 10, 11 and 12 fathom Water. But the great Ships for better Security, chuſe rather to go on the outſide, where is ſeldom leſs than Forty Fathom, 'till they hale in for Shore, which is commonly done, as ſoon as they are paſt the *Streights*. Here are ſeven Iſlands, but none of them ſo remarkable as the *Babbs*. The *Streights* here are commonly called thoſe of *Babel Mandel*, which are about 7 Leagues over from main Land to main Land, about 20 Leagues from *Aden*, and 12 or 13 from *Mocha*. The Courſe from the *Babbs* is about *N.* by *Weſt*, and *N. North Weſt*. Babell-Mandell.

Before you come to theſe *Streights*, you will make a very high Table Land, and an opening to the Southward of it; which appears very like the paſſage into the *Red Sea*; but then you will diſcover the ſaid *Babbs* Iſland to rectifie you, thro' which ſteering *North*, or *N.* by *W.* as you ſee occaſion; there is opening to the Southward of the ſaid high Land, a great River that leads to *Gella*, which is the greateſt Port on the *Abaſſeen* ſide without the ſaid *Babbs*.

Steering up the *Arabian* Coaſt before the

the Arrival at *Mocha*, is a ſeeming Wood, which is ſeveral Date-Trees and Gardens, to the Northward of which is *Mocha*, which yields a more beautiful proſpect at Sea, than on Shore. Here you muſt not come into leſs than 7 Fathom, nearer are ſo many dangerous Over-falls, that they will be apt to ſcare a young unexpert Pilot. When the Southermoſt Moſque is once brought to bear, *E.* by *S.* the Ships may luff up, or bear into the Road, and Anchor in 4, 5, 6, or 7 Fathom. Before this Road lies a long Ridge of Sands, which has ſeldom above two Fathom Water, which renders it dangerous for thoſe that enter to go in, 'till they have the Bearings aboveſaid.

Near the Southern Fort is a Channel, for the Grabbs that uſe theſe parts, that gives them a paſſage in or out; but is dangerous for *Europeans* without the aſſiſtance of Pilots.

Mocha, its great Trade

Mocha lies in 13 Deg. 30 M. *North*, and has been of late the principal Port in the *Red-Sea*, and to which Ships Traffick from *Surat*, *Cambay*, *Dieu*, *Malabar*, and other parts of *India*. Hither alſo come the Ships from ſeveral parts

of

of *Europe*; *England*, *Holland*, *France*, *Denmark*, *Portugal*, as alſo from *Caſſeen*, *Socatra*, *Muſcatt*, and all the Gulph of *Perſia*, which bring hither the Products of their ſeveral Countries; and are met by the Merchants of *Barbary*, *Egypt*, *Turkey*, by the *Abaſſeens*, *Arabians*, &c. who buy off their Goods for ready Money, and make little other Returns but Coffee, Sena, and ſome Aloes, Hepetica, and other ſmall things of no great moment.

The Cuſtom paid for their Goods by the *Europeans* is 3 *per Cent.* both out and in, and they are priviledged to lay their Goods in their Houſes which they vent here, without being conſtrain'd to bring them to the Cuſtom-Houſe. The Goods of all other Merchants are Examined, and the Cuſtoms ſtated, which are 5 *per Cent.* that is 2 *per Cent.* more, than what is requir'd from the *Europeans*. This was formerly done in favour to thoſe Merchants, but is of late turn'd much to their prejudice. *The Cuſtom upon Goods.*

If the *Europeans* bring hither any Cloath or piece Goods, they are ſome of them open'd to diſcover what kind they are of, and that a juſt Account of them

them may be carried to the Governour. But the Cuſtom for them is paid according only to what they are ſold and bought at, which is accepted by the Governour; but then if the Broker falſifies in his Accounts, and is ever found guilty of fraudulent Returns, he ſmarts ſeverely, and is fleec'd for it after the Ships departure.

Whatever Commodities are bought or ſold by Weight, muſt be brought to the Scales at the *Cuſtom-Houſe*, by which both Parties muſt be determin'd. The Weights here are thoſe that follow, *viz.*

The Weights and Meaſures.

	C.	Q.	L.
Bahars are *Engliſh*,	3	3	or 420.
Fraſſells are	15 to one Bahar		28
Manns	10 to one Fraſſel.		
Fuckeas	40 to one Mann.		
Coffila's	10 to one Fuckea.		

Dry Meaſure are theſe, viz.

Teman is 40 Memeeda's.
Medeeda is 3 Pints *Engliſh*.

By this Medeeda they ſell Oil, Butter and Liquids; but it yields not above

bove two Pints and ½ of Corn, &c. in dry Meaſures. They meaſure their Cloath, Silk, *&c.* by a Covit or Guz, which is 24 Inches, and Buy our Cloath by the Piece, of which they meaſure 4 or 5 together, and take our Accounts and Packers Marks.

Their Coins are Dollars of all ſorts, but they abate 5 *per Cent.* on the Pillar Dollars, becauſe they eſteem their Silver not very pure. The Dollar Weight with them is 17 Dr. 14 Gr. as it is only 17 D. and 12 Gr. with us. All their Coins are taken by Weight, and valued according to their fineneſs, and of Gold they have ſeveral ſorts, *viz.* *The Coins*

The Ducket of { *Venice.* *Germany.* *Barbary.* *Turkey.* *Egypt*, &c.

The Comaſſees are a ſmall Coin valued according to the Governments Pleaſure; but they keep their Accounts by an imaginary Coin of Cabeers, reckoning 80 to a Dollar.

The

The Reaſon of the decay of Trade here.

The Natives were very civil and courteous to the *Engliſh*, eſpecially 'till the Year 1687, when the War commenc'd between the *Engliſh* and the *Mogul*, which was ſo ſevere among the poor *Moor* Merchants, and ſuch a diſturbance and loſs to the Innocent *Indians* that Traded hither, that it has quite (in a manner) deſtroy'd the Traffick of this Port, and driven the Trade to ſeveral other parts in this Sea. This War has ſince occaſion'd the utter Ruin of ſeveral *Indian*, *Turkey*, and *Arabian* Merchants. For when the *Engliſh* Sailers at that time perceiv'd the ſoftneſs of the *Indian Laſcarrs*; how tame they were to all their Cruelties, how patient and ſubmiſſive to their Force and Arms, and how willingly they endured the ſpoiling of their Goods, rather than ingage their Lives in a bloody Conteſt; they no ſooner return'd for *England*, but they Imbark'd again upon a new Deſign with ſome more *Europeans* to turn Pirates, and rob theſe harmleſs Traffickers in the *Red Sea*. And accordingly in the Year 1691, they took from the Merchants that Traded between *Mocha* and *Suratt* to the value of

of 120000 *l.* The ſucceeding Year they did the ſame; and at this time there are two or three ſmall Ships more upon the queſt for Rich Prizes, and making ſeizure of thoſe Ships they meet with; which has ſo impoveriſh'd already ſome of the *Mogul*'s People, that they muſt either ceaſe to carry on a Trade, or reſolve to be made a Prey. Tho' the *Mogul* cannot juſtly charge the *E. India* Company with the barbarous Actions of theſe Pirates, yet the unhappy occaſion of it may be very apt to excite in him very Ireful Reſentments, becauſe of the Miſery of ſo many of his Subjects. And the *Engliſh* at *Surat* have been already made ſenſible of ſome Inconveniences and Hardſhips conſequent upon it, by their Impriſonment in their Factory twice in two Years, while I ſtay'd there.

Coffee is the only Commodity in repute in this Port, of which there is no ſcarcity at all. It grows in abundance at *Beetlefuckee*, *Sonany*, *Aſab*, and other parts; but from theſe it ſeldom comes grabled, or well packt, which puts the Buyers upon a new Trouble. It may be bought one Year with another, at *Coffee.*

about 45 Dollars *per* Baharr, and ſhipt. It is ripe at a proper Seaſon of the Year, and is ſubject to Blaſts, as our Corn and Fruits are. It thrives near the Water, and grows in Cluſters like our Holly-Berries; the Berry it ſelf reſembles a Bay-Berry; two of which are inclos'd in one Shell, which ſeparates when it is broken. The Leaf of it is like a Lawrel's in bigneſs, but very thin. The Tree it ſelf neither ſhoots out in largeneſs, nor is very long productive of Fruit, but is ſtill ſupplyed by new planting of others. This Commodity is proper only to theſe Parts, and, as the *Arabs* tell us, is by the Bounty of Heaven given only to them, as a means to procure for them all thoſe Neceſſaries, which they ſtand in need of from other parts. Few Commodities of any value are here beſides, except Sena, ſome quantity of which may be bought, and very cheap; as alſo Aloes Hepetica. From *Caſſeen*, *Seer*, and *Socatra*, come Aloes Socatra, and Olibanum; from *Gella* and other parts on the *Abaſſeen* Shore, Mirrh; from *Socachim*, Elephants Teeth, and Gold Duſt, which are bought by the Merchants of *India*.

Mooſeck

Moſeck is diſtant *N. W.* from *Mocha* about 10 Leagues, and is of no importance for Trade, except it be for Salt, ſince *Mocha* drew the *Indian* Merchants from it, and drein'd its Commerce; for the City of *Mocha* cannot boaſt of its Foundation above two hundred Years. This Port is ſituated near *Zebid* and *Beetlefuckee*, but *Hodeeda* is ſupply'd with Coffee from ſeveral places of Note for that Commodity. Moſeck.

Jutor was formerly a burning Iſland, and is at preſent uninhabited, and is diſtant from *Mooſeek* about 3 Leagues. Jutor.

Hodeeda is plac'd in about 14 d. 50 m. and is diſtant from *Mocha* about 60 Miles. In this is a Creek very convenient for Building Grabbs or Gelva's, and it is likewiſe very happy in a Port, in which is ſhipp'd abundance of Coffee for *Jadda*, *Mocha*, and other places. It is under the Government of *Lohia*; the next Port of moment upon the Main. Hodeeda.

Comorah, is an Iſland which is bleſt by Nature with a favourable Soil and advantagious Situation, but unfortunate in the Entertainment of Villanous Inhabitants, who are Characteriz'd with no better Names, than that of Robbers, Comorah.

or Banditoes. It lies in 15 Deg. 20 M. and is about 10 Miles long, and two broad. Ships of the greateſt Burthen may Anchor ſafely, in a Bay or Road which lies on the Eaſtermoſt ſide of it, not ſubject to any danger by violent frets of Wind, or Tempeſtuous bluſtering Weather. It is Fortified with a Caſtle, in which are ſome few Guns and Men; and it produces no Commodities of conſiderable Advantage, but ſupplies the Ships with good Water, Goats and Fiſh. The Paſſage from hence to the Main, is not above an *Engliſh* Mile.

Since the Port of *Mocha* was diſturb'd by the *Engliſh* Ships in the *Indian* War, and the Merchants Goods which were bound for *Suratt*, were there ſeiz'd on by Captain *A———s*, This ſtruck ſuch Terrour in all thoſe People that were formerly wont to Trade thither, that they declin'd the Port, and remov'd the Trade to a Town not very remote from it, nam'd *Lohia*, which is ſituated in 15 Degr. 4 m. and is now grown into that Credit which *Mocha* had, and draws to it both the adjacent Merchants, and the Ships from *India* and other parts.

Lohia.

The

The entrance into the Harbour here, is difficult and dangerous without Pilots, but the Port is noted for its Convenience and Trade in ſmall Veſſels, and Ships for *Judda*. It is honour'd too with the Reſidenc of the Governour of all this part of the Country, and the Iſland before mention'd.

Gezon, which lies in 17 Deg. *No.* is the laſt Town of Note upon this Coaſt, appertaining to the King of *Arabia Felix*. 'Tis eminent for its Trade of Pearl-Fiſhing, which is manag'd by *Bannians*, with that Advantage, that they raiſe themſelves thereby to very great Eſtates. The Iſland *Ferſham*, which is ſituated from hence about 3 Leagues, is moſt remarkable for this Fiſhing, wherein the Natives are imploy'd by the *Bannians*. The Town it ſelf is ſmall, and only conſiderable for this Pearl-Fiſhing, and for ſending a great quantity of Corn to all parts of *Arabia Felix*. From hence to *Comphida*, is no Port of Moment, or that is any way remarkable for Traffick; and if there were ſome convenient Harbours in this diſtance, the Wild *Arabs*, who are expert Robbers and live by Spoil, and inhabit

Gezon.

Ferſham *famous for Pearl-Fiſhing.*

thoſe parts, would certainly divert all Merchants from coming near them.

Comphida. The next place as we aſcend towards the Head of the *Red Sea* is Comphida, which lies in 19 Deg. 5 M. It was formerly ſubject to the *Turks*, and its preſent Governour commands only about 50 Souldiers, which carries only a Face of Command to keep the People in awe, but is more probably deſign'd for prevention of the ſtealing of Cuſtom, becauſe many perſons chuſe to land here, and from hence travel by Land to *Mecca*.

Judda. *Judda* is the principal Port in this Sea, beloning to the Grand Signior, lying in about 21 Deg. 30 M. This Port is inviron'd with dangerous Sands, which make the Paſſage into it difficult to Strangers, but is very ſafe for Ships when they come to an Anchor. The Air is healthful, and its Proviſions ſound and plentiful, for it affords choice Mutton, Beef, Fiſh, Grapes and other Fruits. It is the Sea-Port to *Mecca*, a place Renown'd for the Nativity of *Mahomet*, the vile Impoſtor, who firſt drew Breath in this Barren Soil. And indeed the Land about that place is ſo uſeleſs and

Mecca very Barren.

un-

unprofitable, and unfit for any Improvements, that it ſeems to be accurs'd by Nature, and debarr'd of Heaven's Bleſſings, by a conſtant ſcarcity of all things, unleſs they are imported from other Kingdoms. Therefore is the Grand Signior oblig'd to very great Expences, for its ſupport, to furniſh out a Maintenance for it yearly from *Egypt*, and ſend from thence 20 or 25 Sail of large Ships, laden with Proviſions, Money, *&c.* for its ſubſiſtence and the ſupport of Trade.

Judda flouriſhes in a conſtant Traffick from *India*, *Perſia*, other parts of *Arabia*, and the *Abaſſeen* Shore; it is ſubject to the *Turkiſh* Government, and defended by their Arms and Valour; for its Fortifications otherwiſe, are but very weak, being only ſurrounded by Mud-Walls. There is a paſſage into this Town three ways, by ſo many Gates, two of which are not conſiderable, but the third which is the Principal, and leads towards the celebrated Birth-place of the Prophet, is ſo ſacred, that no Chriſtian muſt paſs thro' it without forfeiture of his Religion, and Converting to the Profeſſion of the *Ma-*

A Gate thro' which no Chriſtian muſt paſs.

hometan Law. Except he be a Man of Wealth, and then his Soul is not ſo valuable as his Money, which will freely be taken in Exchange for it, and makes all Offences venial here.

Hither the *Arabians* bring their Coffee, which is bought here by the *Turks*, and ſhipp'd for the *Sues*. The Dollar weight here is 17 D. 10 Gr. Hither likewiſe reſort every Year ſeveral Hoggees from all parts of the *Mahometan* Countries, who come hither as Pilgrims in a Spirit of Devotion, to viſit their Fam'd City *Mecca*. And as ſoon as they are Arriv'd here, or at *Tamboe*, which is a Port a little higher in this Sea, they inſtantly ſtrip themſelves, out of a humour of mortification, and ſet out in a holy Pilgrimage for *Mecca*, with only a Longee about their middle, which is a piece of Callicoe about 3 Yards length But I leave off from any Deſcription of theſe Cuſtoms, being ingag'd only to proceed in an Account of their Ports. From hence therefore the Ships Sail in *November* and *December* for the *Sues*, to which the Paſſage is render'd very tedious by their coming to an Anchor every Night. For Rocks and Sands, which are very

very numerous between theſe two Places, muſt needs be very dangerous to Pilots, that truſt only to their outward Senſes, and are guided by the Eye, without any uſe of either Lead or Line, or Compaſs. They place themſelves upon the Ships Fore-Caſtle, to eſpy the Colour and Ripplings of the Water, and to direct them clear of all the Shoals. The Anchoring places all along this Coaſt are very good, but the Towns are few, becauſe the Country is much diſturb'd by the Wild *Arabs*, whoſe Life is a Pilgrimage of Rapine and Spoil. Therefore if the Wind ſhifts at Noon, or if they cannot reach their Port before the Night comes on, they certainly bear away to the Port from whence they came, if there is no Harbour nearer.

From *Judda* to *Yamboe*, which is the next Port of any note, is reckoned above 10 Leagues, for it is ſituate in 25 Deg. 10 M. The Harbour is ſafe for Ships when they have once eſcap'd the Paſſage into it which is dangerous, by reaſon of the many Shoals and Sands. The Caſtle with which the Town is fortified, is rather built for a Terror to the Yamboe.

the petty Inſolencies of the *Arabs*, than as a Fort of Defence againſt a powerful warlike Enemy. This Town, which is reputed very Ancient, has loſt abundance of its former Glory, in that it once was dignified with the Title of Chief Port for the City *Mecca*, but is now confin'd a Sea-Port only to *Medina*, the Burying-place of their Victorious and Triumphant Prophet; from which it is diſtant about four Days Journey. The adjacent Country produces little but Grapes, for the uſe of the Natives, and of the Ships; therefore Stores and Proviſions for *Medina* are here unloaded, that are brought for that end in Ships from *Sues*.

From hence is nothing remarkable beſides the Barrenneſs and ſtrangeneſs of the Country, 'till we come to the narrowing of the Sea which is next Mount *Sinai*; the Cape of which Sea is called *Roſs Mahomed*, or the Head of *Mahomet*; from which to *Tor*, which is the Port of Mount *Sinai*, is about ſeven Leagues, and about the ſame diſtance from the *Egyptian* Shore.

Tor. *Tor* is the Sea-Port of Mount *Sinai*, diſtant from it about 40 Miles, where-

in

in is a Caſtle of ſmall Force, under the Government of the *Turks*.

At *Sinai* live the Caloyers, or a Convent of Religious *Greeks*, who give a friendly Reception to all ſort of Pilgrims that reſort thither. This Monaſtery is ſaid to have been built by *Juſtinian*, and Dedicated to St. *Catherine*. The *Greeks* diſtribute their Charity promiſcuouſly, as well to the *Arabians*, as thoſe of their own Nation, both to the Chriſtians and the Mahometans. The *Greeks* here injoy too, a large Plantation of Date-Trees, the Fruit whereof is generally conſum'd by the *Arabs*, who behave themſelves imperiouſly towards theſe Chriſtians, and mightily inſlave them, meerly for allowing them the liberty of injoying their Monaſtery at the Mount.

Near *Tor* is a Bath called *Hummum Moſa*, or the Bath of *Moſes*, the Water whereof is warm as New Milk. And at their return from *Mecca*, the Caravans in their paſſage ſtop here. Hummum Moſa.

From *Tor* to the Head of the *Red Sea*, which may be about 100 Miles; nothing is to be ſeen very conſiderable, but that place which is ſo remarkable in the

The Paſſage of the Iſraelites.

the Hiſtory of the Holy Scriptures, and which theſe Natives, as well as the *Turks* and *Greeks* ſay, was the very place where the Children of *Iſrael* paſſed the *Red Sea*, in their flight from *Pharaoh*, which is about 40 or 50 Miles diſtant from the Head of it. The Paſſage is not above 15 Miles broad, and the Midd-Channel is about 35 Fathoms deep. *Joſephus* giving an Account of this Wonderful Eſcape of the *Iſraelites*, tells us, *L.* 2. *c.* 7. how that *Alexander*'s Army had ſuch another Paſſage through the Sea of *Pamphilia*, which divided it ſelf to give way to his Souldiers, in his Expedition againſt the *Perſians*, becauſe there was no other way to come to deſtroy them.

The *Egyptian* Shoar all along that Coaſt which is oppoſite to this, is obſerv'd to be very ſteep, except it be a part of it, thro' which the Children of *Iſrael* journey'd, which is a very fine Deſcent aboout eight or nine Miles down to the Sea. On each ſide of which are impaſſible Mountains, like ſo many high Walls, which are called *Gibbal Pharoon*, or the Hills of *Pharaoh*. So that except the Sea had open'd for the

the ſafety of God's People, they had no where to turn, either to the right Hand or to the left, but muſt have inevitably periſht by the Hands of *Pharaoh*'s Army.

Sues is an Ancient Town at the very Head of the *Red Sea*, and lies neareſt the Latitude of 30 D. It is defended by a Wall and a Caſtle of ſome Force, deſign'd rather as a ſmall Bulwark againſt the Incurſions of the wild *Arabs*, than to guard it from the Arm of a potent Aſſailant. It is the Sea-Port of *Egypt*, and under the Government of *Grand Cairo*, from which it is diſtant about 50, or 60 Miles. The beſt Ships belonging to the Port are bought at *Suratt* by the *Turks*, who carry on the ſole Trade of this place, tho' ſome Veſſels of very good Burthen are built here too, tho by very unskilful Artiſts. *Pliny* in his *Nat. Hiſt. L.* vi. cap. 29. mentions a Town called *Suaſa*, ſo called, as ſome think, from *Shuak*, one of *Abraham*'s Sons by *Keturah*, *Gen.* 25. 2. and ſays it lies in that part of *Arabia* which is next to *Egypt*. This probably muſt be the ſame. Sues

I have now finiſh'd theſe Travels upon the *Arabian* Shore, all along the *Red Sea*, as far as from *Babell-Mandell*, which is the opening into the *Indian* Ocean to *Sues*, which is at the Head of that Gulph, lying neareſt *N. W.* and *S. Eaſt*, and diſtant above 1200 Miles. And have principally deſcrib'd only the Ports on the *Arabian* Coaſt, without inſiſting much upon other matters, to give ſome light to Sailers, and ſuch as Travel into ſome of thoſe unfrequented parts, where they may find convenient Ports, and what is the Condition of their Harbours, and ſomething of their Trade.

THE

THE CAPE OF *Good Hope.*

FEBRUARY the 14th. 169$\frac{2}{3}$, did the *Benjamin* ſet Sail towards the *Cape of Good Hope*, on her Homeward bound Voyage, whither the Paſſage was ſafe and pleaſant 'till we were driven upon the *Chagoes* by ſome undiſcernible Tides, which are a company of ſharp Rocks viſible to the Eye, as we ſailed along upon the ſhallow Water; the ſight whereof for the ſpace of half a Day, and the diſtance we were at from any Land, had we unhappily miſcarried, ſtruck us with very formidable Apprehenſions of the extreme Dan-

The Benjamin's *return for* England.

The Chagoes.

Danger we were expos'd to all that while. But having fortunately made our way through thoſe perilous Craggy Shelves, we kept our Courſe with good Succeſs 'till our Arrival at the *Cape.*

Signs of approaching the Cape-Land.

The Sailers have commonly notice of this Land before they Eſpy it, by the Soundings which run out ſixty Leagues into the Ocean, and the Almitroſſes which is a large Sea-Fowl, and never fly very far from Land; and the Manga Voluchoes, another Sea-Fowl that keeps thereabouts. On *May* the 15*th.* 1693, when we approacht the *Cape*, in the Evening, the Amplitude made 9 D. 45 Min. *N. Wly. variat.* In the Morning 10 Deg. 14 Min. and by the *Azimuth* 10 Deg. 6 Min. In the Morning the Table-Land bore *E. S.* The variation at the *Cape* alters much; for in the Year 1689, when we came out, the variation then was eleven Degrees, in the Year 1670 it was only ſix. At *Java*, the variation has not alter'd theſe hundred Years, as is evident from Journals of that date.

The Variation of the Compaſs.

Our Arrival at the Cape.

On *May* the 16*th.* about ten at Night we came to an Anchor at the *Cape*, but the Commander being a Stranger in the

Bay,

Bay, fir'd two Guns, to ſignifie we were in Diſtreſs, which preſently brought two *Dutch* Maſters on board us, who told us that we Anchor'd in bad ground; whereupon we weighed and ſtood near the Shoar, and there dropt our Anchor in better.

We found in the Road ten *Dutch-Eaſt India* Ships, moſt of them of good Burthen, richly laden, bound for *Europe*; theſe ſtaid expecting two or three more from the *Indies*, and ſix had ſail'd a little before from thence to *Holland*. And every Year the *Dutch* Trade to the *Indies*, employs near 20 Ships, and as many return home; which with the Trade that they drive there, where they Traffick with at leaſt an Hundred Sail, advances their Profits to ſome hundred Thouſands, I had almoſt ſaid ſome Millions, every Year. For by their very Commerce at *Suratt*, which is inconſiderable, in reſpect of the Advantage which they reap from ſeveral other Factories in *India*, that not exceeding the twentieth part; they reckon an Annual Gain, after the deduction of all Expences of their Factory, of fifteen hundred thouſand Gildars, which in *Engliſh* Money

The prodigious advantage of the Dutch *E. I. Company.*

riſes almoſt to an hundred and fifty thouſand Pounds. This Account I had from one intimately acquainted with thoſe Concerns.

The Harbour of the Cape. The Harbour here is very ſafe and commodious for Ships, free from all inconvenience and Danger; except it be towards mid Winter, which is there in *June*, at the Suns approaching the Tropick of *Cancer*; then the *North-Weſt* Winds blow ſometimes ſo very fierce, that the Ships are unable to ride againſt them. For by a violent Guſt from that Quarter, in *A.* 1692, about the latter end of *May*, two *Dutch*, and one *Engliſh* Ship, not able to bear up againſt the fury of the Weather, were driven upon the Shoar and Foundred.

The Convenience of the Cape to the Dutch. All the *Holland Eaſt India* Ships, both thoſe outward and homeward bound, touch in here for freſh Proviſions, and furniſh the place with plenty of all Commodities, both from *India* and *Europe*. By which means there is ſcarce one part of all the Tripartite Continent, that is furniſht with that abundance of Conveniences, which the *Cape* can boaſt of. And that I may preſent the Reader with a more regular Account of this famous

mous Promontory, and give him a more methodical Idea of the place, I ſhall inſiſt upon the following Deſcription of it in this manner. Firſt, in obſerving its ſituation, its pleaſant Air, and fertile Soil. Secondly in conſidering the Nature and Cuſtoms of its Original Inhabitants. And thirdly, in ſhewing the Profit and Convenience, which this Plantation affords the *Dutch*.

The method of this Diſcourſe.

Firſt therefore the *Cape* of *Good Hope* is ſituated between thirty four and thirty five Degrees of *South* Latitude, and is the furthermoſt Tract of our Continent towards the moſt *Southern* part of *Africa*, and eſteem'd by all, the moſt Renown'd Promontory in the World. The *Greeks* and *Latins*, as far as we can ſee, have had no certain knowledge of it, much leſs thoſe before them; yet from ſome Ancient Authors it is evident, that the *Barbarians*, that is, the ſtrange Nations have made, or cauſed to be made the Circum-navigation of *Africa*, which could not be done without knowing of this *Cape*. *Bartholomew Diaz* was the *Portugueſe*, who firſt diſcover'd it in *A.* 1487, which occaſion'd *Emanuel*, King of *Portugal*, to give it the name of

The Situation of this Cape.

Its Diſcovery.

Cape Bone Eſperanſe, becauſe he hoped a Paſſage would be open'd to the *E. Indies* by the doubling of it; which accordingly happen'd to the mighty inriching of his Kingdom, and of his Subjects who ſettled there.

It was the ſecond time diſcover'd by *Vaſco da Gama*; in *A.* 1497, at the command of *Don Emanuel* King of *Portugal*. And was at thoſe times eſteem'd ſo dangerous a Promontory, that the Navigators were wont to call it the *Lyon of the Ocean*, or the *Tempeſtuous Cape*, becauſe of the ruffling Weather and boiſterous Winds; which uſed to diſcourage their touching upon it, unleſs they were conſtrain'd by ſome Neceſſity. The Thunder and Lightning, and Impetuous Storms, which have been obſerv'd upon the *Cape Sierra Leona*, have made ſome conjecture that this place was called by *Ptolomy* and *Hanno* of *Carthage* the *Chariot of the Gods*. And to this day, if the Ships from *India* are retain'd beyond their proper Seaſon of returning, they ſometimes beat the Ocean at the *Cape* for a Week or a Fortnights ſpace, and after all that Toil and Danger are forc'd upon retiring to the Iſland *Mauritius*, 'till the Winter is paſt.

The ſtorms at the Cape.

The

The inacceſſible Heights and craggy Clifts of ſome of the Mountains towards the *South*, have made the *Portugueſe* give them the name of *Os Picos. Fragoſos*, *i. e.* ſharp-pointed, becauſe they rear their lofty forlorn Heads ſo high in the Clouds.

The Reaſon of the coolneſs of the Air at the Cape.

The Neighbourhood of *Cape Bone Eſperanſe*, to that vaſt Ocean towards the *South*, cools the Air to ſome Degrees beyond what the proportion of that Latitude might otherwiſe ſeem to give. For in the ſame Degree *North*, as Mariners obſerve, particularly where there is not the Extent of ſo wide an Ocean, the coolneſs of the Air is not ſo perceptible. The reaſon of it may be the ſpacious ſpreading Tract of Sea, which gives the Air once agitated, more liberty to continue its motion, and conſtantly to increaſe its Coldneſs; which on the contrary, is ſtraitn'd and repreſs'd on Land, by the meeting of Mountains, Trees, Houſes, and other Obſtacles, and therefore not ſo impetuous; neither ſo Cold, becauſe the Sulphureous Vapours, which ariſe from the Earth, and make fiery Exhalations, often intermixing with the Nitrous, which make Wind, qualify them

in ſome meaſure. As at *Suratt*, the Winds are by much Hotter, which fly over the Land to us, than thoſe that come from the Sea. The *South* Winds here therefore are obſerv'd to be the cooleſt, becauſe they blow from the great Sea. The Air however, is not ſcorching here for this Reaſon; nor very Cold, becauſe of its nearneſs to the Fountain of Heat. It has no exceſſes, but what are tolerable to Children, nor any thing offenſive to Old Age. 'Tis temperate and ſweet, healthful and pleaſant; and is very agreeable to the Conſtitution of the *Dutch*, as well as the Natives, to whom it gives Activity and Vigour. It quarrels with no kind of natural Temper, and cheriſhes all ſorts of Animals, as well as Plants. Nor did I ever know any that had been in this Paradiſe of the World, who denied it the Character of one of the loveliеſt Regions they had ever ſeen.

The moderation of the Climate

And this fair Country which the Blacks inhabit, is bleſt with a Soil as pregnant as the Days are pleaſant, and prepar'd for any Improvements. Beeves and Sheep, Hogs and Goats feed here upon the Herbage of the Field, which makes

The fruitfulneſs of the Soil.

makes them fleſht, and very well taſted. And all thoſe ſorts of Grain which are proper for Food, or for making ſtrong Drink, thrive here, and grow in that plenty, that no part of *Europe* can abound with them more. Which is all to be aſcrib'd to the indefatigable Diligence and Induſtry of the *Dutch*, who being forc'd to a good Husbandry of the Ground by the ſcantineſs which they live upon at home, continue their thrifty Cultivating humour, when they are remov'd to a Soil where they may Cultivate what quantity they pleaſe; for they are a People remarkable for Improvements, for their commendable Pains and Care where ever they Inhabit.

But here grows the fruitful Vine, as well as the Wheat and the Barley, and the *Dutch* delight themſelves in the double variety both of *French* and *Engliſh* Liquors, of Beer and Wine of their own growth, with the ſprightly Juice of the one, and the healing Oily quality of the other. The Rivers and Ponds are full of Fiſh, of great variety and very delicate. The Country is cover'd with Woods and Foreſts, which

abound with ſtore of Beaſts and Fowls, as Deer, Antilopes, Baboons, Foxes, *&c.* Oſtriches, whoſe Eggs are tranſported to various Countries, Herons, Partridges, Feaſants, Pelicans, Geeſe, Ducks. Tygers and Lions are very numerous, and ſo bold, that they range ſometimes within Gun-ſhot of the Fort, and for that reaſon ſeldom return back, and do often prey upon the Cattle, for which cauſe they are kept within ſhelter in the Night.

Two French Ships taken at the Cape.

Two *French* Ships returning from the *Indies* in *A.* 1689, with very rich Cargoes, were invited to touch at the *Cape*, by the ſtore of delicate Proviſions which they heard were there. But the taſte of that freſh Mutton coſt them both their Ships and Men. For the ſpeedy Intelligence which the active *Dutch* had ſent abroad of the Eruption of the War that Year, arriving at the *Cape* before any News could reach the *French*, betray'd them to the vigilance of the *Hollanders*, who ſeized their Ships as ſoon as they were well Moored in the Bay.

The Ancient Inhabitants of this Cape.

The next deſcription which I come to, *Secondly*, is of the Ancient Inhabitants of this Promontory, in what relates

lates to their Nature and Cuſtoms. They retain the vulgar name of *Hotantots*, becauſe of their conſtant repetition of that word in their hobling Dances. *The reaſon of their Name.*

There is a vaſt difference between the nature of theſe People that dwell upon this place, and the Country they Inhabit; for of all parts this affords a Dwelling moſt neat and pleaſant, and of all People they are the moſt Beſtial and ſordid. They are the very Reverſe of Human kind, Couſin Germans to the *Halalchors*, only meaner and more filthy; ſo that if there's any medium between a Rational Animal and a Beaſt, the *Hotontot* lays the faireſt Claim to that Species. They are ſunk even below Idolatry, are deſtitute both of Prieſt and Temple, and ſaving a little ſhow of rejoicing, which is made at the Full and the New Moon; have loſt all kind of Religious Devotion. Nature has ſo richly provided for their convenience in this Life, that they have drown'd all ſenſe of the God of it, and are grown quite careleſs of the next. *The Beſtial nature of the Hotantots.*

They are more Tawny than the *Indians*, and in Colour and Features come neareſt *Their outward form.*

neareſt the *Negroes* of any People, only they are not quite ſo Black, nor is their Cottony Hair ſo Criſp, nor their Noſes altogether ſo flat. For Nature pleaſes her ſelf as well in the variety of Individuals of the ſame kind, as in a great number of Species of all ſorts of Animals.

A Diſcourſe concerning the Negroes blackneſs.

It might ſeem here a rational Conjecture for the reaſon of the *Negroes* Blackneſs, that they are burnt by the Sun's Beams, which we experimentally find tinctures the faireſt Complexions, when it comes near them, which recover again by withdrawing to a cooler Air. And therefore that thoſe who are moſt expos'd to the Sun's Heat ſhould always be the Blackeſt. For Blackneſs and Whiteneſs are not ſuppos'd natural to any People whatever, 'tis preſum'd to be the effect of the Climate, becauſe thoſe that are Fair by living a long time under or near the Line, ſhall in two or three Generations, as 'tis affirm'd, become tawny and Black, tho' they Marry only with fair People. But methinks there is ſomething in Nature which ſeems to thwart this current Opinion. For under the ſame Parallels are People of quite different Colours; as for inſtance, the *Hotantots*, who live be-

between thirty four and thirty five Degrees are Black; the Inhabitants of *Candie*, who are under the ſame Elevation of the Pole, are White. The People of *England* are white, and the Natives near *Hudſon's Bay*, which is as Cold and *Northerly* a Climate, are Black. And neither the Colony of the *Engliſh* near *Hudſon's Bay*, nor the *Dutch* at *Cape Bone Eſperanſe* receive any alteration in their Colour, but are freſh and fair as in *Europe*, and yet the Natives in both parts are Olive-colour'd. Some are apt to aſcribe this to the Air and Climate or Earth, which in ſome places produces Patagons, who are Giants, as in other, Pygmies; but this ſeems weak and unaccountable. Others reſolve much of it into the effect of Food and Diet, which I believe may be of ſome power, and efficacy in this matter upon this Account. Becauſe at *Suratt*, I obſerv'd a young *Indian* very Black, taken into the *Engliſh* Service, who by taſting Wine and Eating Fleſh, grew paler ſenſibly than he was before. The ſtrong Aliment by a frequent mixture of its lively Juyces with the Blood and Spirits, which for a long time had been kept low by a Phlegmatick Nouriſhment

riſhment, did actuate and purify them by degrees, and thereby ſhew'd in ſometime the effect of their fermentation by a faint Varniſh upon the Face. Beſides, it is a Remark of the Ancients, but not methinks very ſound, whereby they took notice, that 'tis the Humidity of the Elements, which defends the *Indians* againſt that Action of the Sun, which burns the Complexion of the *Negroes*; and makes their Hair grow like Cotton; whereas ſome of the *Indians*, whoſe Hair is long and uncurled, live as near the *Æquator*, and endure as intenſe a Heat as the *Hotantots* and ſeveral Negroes of *Africa*, whoſe Hair is criſp and frizl'd. And therefore ſomething muſt be added beſides the Sun's Heat, for diſtinction of Complexion and of Hair under the ſame Parallels. *Lewenhoock* obſerves that the Blood of the *Negroes* is of a different Contexture from ours. And *Malpighi* obſerv'd a ſmall Membrane not tranſparent between the *Cutis* and *Cuticula*, which caus'd the Blackneſs.

The filthineſs of the Hotantots.

The *Hotantots* are as ſqualid in their Bodies, as they are mean and degenerate in their Underſtandings. For they

they are far from being Curious either in their Food or Attire, any further than what they find Nature reaches forth to them. They think it a needleſs Toil to ſpend time in dreſſing of the Hides of Bulls, or in Spinning and Weaving the Wool of Sheep, for Ornaments and Covering to their Bodies. They are ſatisfied with the ſame wrought Garments that Nature has clad the Sheep with, and therefore without more Labour or Art, they take them from the Backs of the Sheep, and put them preſently upon their own, and ſo they walk with that Sheep-Skin Mantle about their Shoulders, or ſometimes thrown like a Hood over their Heads, which ſeem to be the Ancienteſt Garments, according to *Gen.* 2. 21. *unto* Adam *and his Wife did the Lord make Coats of Skins.* They generally turn the Wool inwards, that the outſide of the Garment may defend them from Rain, and the inſide from the impreſſions of Cold. The Ornaments about their Heads are ſmall Shells, or little pieces of Lead or Iron faſten'd to their friz'ld Hair, or put into their Ears. The Hair of their Heads, and of all their

Bodies

Bodies are beſmear'd with Kitchin-Greaſe, tho' never ſo ſtinking and Loathſome, which when diſſolv'd and heated by their Bodies, ſends from thence ſuch an unſavoury Smell, as may be ſcented at a Furlongs diſtance, and nearer hand it never fails of a ſtrong Emetick to a weak Stomach. Stinking Greaſe is their ſweet Oil, and the Duſt of the Streets the Powder of their Hair. They Anoint their Bodies to render their Nerves ſupple and active, and to fortifie the Pores againſt the Violence of the ambient Air. For they are both nimble and ſwift of Foot, and of Courage to outface and worſt a Lion. Before their Nakedneſs hangs a ſmall Skin about a foot broad, tied by a ſtring about their middle, which the motion of their Bodies, or of the Air, ſometimes turns aſide.

The Apparel of the Women upon the upper part of the Body is the ſame with the Men's; but round their Legs are twiſted Sheeps Guts two or three Inches thick, which are ſerviceable upon a double account, both for Food and Ornament. The Guts, which are made

made more ſavoury by the Dirt which ſticks to them, affords them as good a Meal as the Fleſh of the Sheep, and are eaten with as good a Guſto.

The Huts they dwell in, which are made of Bul-Ruſhes, or Branches of Trees, are faſhion'd round almoſt like a Bee-hive, reaching about five Foot high, and nine broad, with a ſmall Paſſage in the ſide to creep in at, and a Hole in the middle for the Fire. *Their Huts which they dwell in.*

They diſallow Polygamy in all, but in their Chief, who may entertain three Wives at once. And the kind Wives, after the Death of every Husband, if they Marry again, cut off a Joint from the little Finger, and proceed to the middle, if they Bury many. The ſame is imitated by ſome fond Indulgent Husbands, but on neither of them is there any incumbent neceſſity, only as they are led by Humour at thoſe times. *The Wives Penance for a dead Husband.*

The Male Children at Eight or Ten Years of Age, are Cut in their Privy Parts, and depriv'd of one of their Teſticles. The ſame is likewiſe done at *Cape Comoron*, for increaſing their Valour and Activity. But here, I believe *The Caſtration of the Males.*

lieve upon another Score, *viz.* For prevention of a too Luxuriant Increaſe by Generation; becauſe when their Children Increaſe beyond their Deſires, and the juſt number which they deſign, to prevent a heavier Charge upon the Parents, they diſpatch the Supernumeraries to the other World, without any Remorſe for the horrid Crime, or Conſciouſneſs of the execrable Sin of Murther, which is the Reaſon, I preſume, of the *Hotantot*'s loſing part of their Virility, that they may debilitate that Native Heat, which powerfully prompts them to Propagation. This Barbarity has prevail'd amongſt a much politer People than the *Hotantots*, even the *Chineſes*, who hold a Tranſmigration, and alledge this Reaſon for killing their Children, when they abound with them, which is, to make them ſpring up the more Happy. When the King of *Sciam* too has any Deſign upon the Honour or Eſtate of a *Mandarin* or Great Commander, he cauſes him to undergo a total Caſtration, that their Titles and Riches, for want of Iſſue, may fall into his Hands.

The reaſon of it.

The Murder of their Children.

There

There is a vulgar Opinion which has formerly been receiv'd, that the Natives of this *Cape* were *Hermophradites*, which was founded only upon Conjecture; for two Gentlemen, who were reſolv'd not to be liable to this Errour, aſſur'd me the Report was falſe, upon the Curioſity they had of knowing the Reaſon of it, which was becauſe the Female Parts were cut in the Faſhion of ſmall Teats hanging down. *The* Hotantots *no* Hermophradites.

Thoſe that can be induc'd to labour, and undergo any Toil among the *Hotantots*, are made Slaves of by the *Dutch*, and imploy'd in all ſervile Drudgeries. But their Native Inclination to Idleneſs and a careleſs Life, will ſcarce admit of either Force or Rewards for reclaiming them from that innate Lethargick humour. *Their* Lazineſs.

Their common Anſwer to all Motives of this kind, is, that the Fields and Woods afford plenty of Neceſſaries for their Support, and Nature has Amply provided for their Subſiſtence, by loading the Trees with plenty of Almonds, which grow in the Foreſts, and yield them Food; and by diſperſing up and down many wholſome

Brooks and pure Rivolets to quench their Thirſt: So that there is no need of Work, when ſuch innocent Diet offers it ſelf daily without Pains, and on which they can live without Care. And thus many of them idly ſpend the Years of a uſeleſs reſtive Life. But the Governour of the Fort, and ſeveral *Dutch* Inhabitants of the Town prevail upon ſome of them, and make Converts of them to labour and hardſhips. Thus the *Hotantots* have degenerated into the ſtrangeſt kind of Rationals, and have ſucceſſively ſurviv'd the Noble and common Inſtincts of Humanity; but in their Innocence of Life, the Cuſtoms of the Ancient *Britains* did in many things reſemble the Inhabitants of this Promontory, in their drinking Water, and the ſimplicity of their Food, which was upon Acorns or Berries, or ſuch natural Productions; ſometimes upon Milk, or what they could gain by Hunting. A great part of their Bodies too was uncover'd, eſpecially their Arms and Legs, and their Cloathing was the ſame with that of the *Hotantots*, made generally of the Skins of Beaſts.

The

The *Third* thing obſervable at the *Cape*, was the Profit and Advantage which that Plantation affords the *Dutch*. As this Climate is moſt delightful, and the Native Turf capable of producing any thing that may adminiſter either to the Exigence or Delight of Man; ſo is it ſuited with the greateſt convenience imaginable to the important Negotiations of the *Dutch*, whoſe Ships that Deſign for *India*, and thoſe that return from thence to *Holland*, are refreſht here with all Conveniencies, as in the mid-way between thoſe two diſtant Regions. *The Advantage which the Dutch reap by this Cape.*

The Induſtry of the *Hollanders* has inlarg'd their Borders ſo far upon the main Land of this Delightful Fertile *Cape*, that were they ever put to thoſe ſtraits as to be forc'd to Decamp, and leave their Native Country, here they might fix in a Soil of ſo much more deſirable Habitation, that they might thank the Fates that caus'd the Change, and bleſs the Authors of their Miſery. Here they might live without any danger of the Seas Incroaching upon their Banks, to threaten continually a ſecond Deluge, and free from all dread of

Invaſion from any Neighbouring Land-Tyrant. And might ſpread themſelves over ſpacious Plains, which would afford them Work ſufficient for all their Husbandry, and Paſtures Pleaſant and large enough for all their Cattle. And becauſe nothing can pleaſe theſe People ſo much as Trade and Traffick, therefore here they might find convenient Harbours for their Ships, by which they might keep up their Spirit of Merchandizing, and eſtabliſh their Commerce to the *Indies* and other parts of the World. The Refugees of *France*, who are received here with the ſame priviledge the *Dutch* enjoy, acknowledge the happineſs of their Tranſportation; and boaſt that their Misfortnnes are turn'd into their Felicity, ſince they are bleſt here with peaceable Dwellings and kind Accommodations, who had not formerly where in ſafety to lay their Heads.

The Encouragements to ſuch as ſettle here.

The Encouragements of ſuch as come hither to Cultivate the Land for their own Livelihood and Benefit of the grand Proprietors, is thus ſtated, as I underſtood it. Thoſe that deſign to ſettle here, are allow'd their Tranſportation

tation from *Holland* gratis. After their Arrival they are invited to range and view the Country, and ſurvey ſuch parts as lie wild and unmanur'd, where they may chooſe ſuch a Portion as they fancy they are able to ſtock and Manure, and will yield them a Commodious ſettlement for their Families. This is to be a Patrimony intail'd upon their Children, without any Rent or other Acknowledgment to the *Dutch Eaſt India* Company, but the Sale of their Goods to the Governour, and at his Price. This by the way preſſes hard upon the Tenants and keeps them under, by running the chief Profits of what they poſſeſs into the Company's hands. The Governour and Council agree with the Country-man for his Goods and Cattle at a very low rate, and ſell them again to the Ships that put in there, as dear as they pleaſe; becauſe all Men are ſtrain'd from vending any Commodities to Strangers without the Council's leave. But however the Induſtrious Planters want neither plenty of Wine for their Tables, nor variety of Tame and Wild Fowls for their ordinary Entertainments, of which they have often ra-

ther too much Store than any Scarcity, becauſe the Company has no occaſion for them, and therefore they lie dead upon their Hands. Some upon this account quit the place, and very few of any Subſtance but eaſilier may increaſe their Goods than their Treaſure.

Thoſe whoſe Poverty renders them unable to ſtock their Land, the Kindneſs of the Governour provides with Neceſſaries 'till their Abilities can reach a Payment. Which has mightily increaſed the number of Inhabitants within a few Years. For whereas about nine Years ſince, they could ſcarce reckon above four or five Hundred Planters, they can now number almoſt as many Thouſands; abundance of whom were ſent hither by the *French* Perſecution, who are much delighted with the Convenience of their Dwelling.

The ſpace of Land which the Dutch at preſent inhabit.

They have ſtretcht their Plantations in the Country above ſeventy five *Engliſh* Miles, and ſee ſtill a vaſt ſpace of untill'd Land before them. In this Diſtrict they rear their Cattle, ſow their Corn, plant Vines, and ſedulouſly improve all things of worth to the beſt advantage. So that within the Revolution

lution of a few Years, many valuable Commodities will be Exported thence, to the other Quarters of the Univerſe. Their very Wines, in which they will ſuddenly increaſe both to a great plenty and variety, are now able to ſupply their Ships, and to furniſh the *Indies* with ſome quantity, where they ſell it by the Bottle at a Roupie. 'Tis Colour'd like Rheniſh, and therefore they paſs it under that ſpecious Name in *India*, but the Taſte of it is much harder and leſs palatable; its Operations are more ſearching, and the ſtrength of it more intoxicating and offenſive to the Brain. *The Cape Wine.*

The Impoſitions which are laid upon Wine and other Liquors that are ſold by Retail, ſeem almoſt incredible, eſpecially when the ſmall number of People that are preſum'd to drink them, is conſider'd. For in the Town of the *Cape* are not reckon'd above 500 Inhabitants, beſides thoſe that are brought in Ships and come out of the Country; and yet the Annual Impoſt upon *Europe* Beer and Wine is four thouſand Gilders; upon *Cape* Wine four thouſand one hundred; and Brandy, Arak, and diſtill'd Waters, pay twenty Thouſand *The great Taxes upon Liquors.*

Gilders Yearly to the Governour of the place for a Licenſe to ſell them. All which Taxes ſumm'd together, make up above twenty eight Thouſand Gilders Yearly, which according to our Accounts, raiſe between two and three Thouſand Pounds, for the liberty of ſelling Liquors by Retail. This exorbitant Fine upon the Taverns and Tipling Houſes makes them exact extravagant Rates from the Gueſts that drink the Liquor, who are indeed the People that pay it. For he that reſolves to drink Brandy muſt pay at the rate of ten Shillings a Bottle for it; and the *Cape* Wine which in the Cask is ſold for leſs than ſix Pence a Quart, is in the Tavern half a Crown, and ſuch proportionably are the exceſſive Prices of the reſt. A tame ſubmiſſion is the only Remedy for theſe Impoſitions, from which there is no Appeal or Relief, which is apt to imbitter the Lives of the People, nor can any be very happy, who are ſubject to the Tyranny of a Government that is under no Reſtraint. The Arbitrary Proceedings of the *Dutch* Commiſſaries in *India*, have been much reſented, and have likewiſe rais'd loud Com-

complaints againſt them by the *injur'd Factors*, but have met with very little *redreſs*.

The Governour of the *Cape*, *Min Heer Simon Vanderſtel*, labours much in Improvements and Accommodations for the Inhabitants and Sea-men, and to render it valuable to the Company. The Sailers are well furniſht with freſh Water and freſh Proviſions; and in the Bay is caught great ſtore of Fiſh, which is Pickled and put up in Barrels, and ſent home inſtead of Pickled Herrings. The Watering for Ships is contriv'd with ſuch Convenience, that it is ſcarce equalled by any in the World. For from the Mountains are convey'd in narrow Channels clear Water down to the Shoar, from whence in Leaden Pipes it is carried above forty Foot in the Sea, and there rais'd ſo high above its Surface, that the Ships Long-Boats can row under the Pipes, and fill their Veſſels with much Eaſe.

The Governour of the Cape.

A delicate Watering-place.

The fam'd Garden abundantly ſupplies the Ships with variety of Roots and green Herbs, which contribute not a little to the Health, and even preſervation of Life, in theſe tedious *Eaſtern* Voyages. Here is that variety of Excellent Fruits, of Pulſe and Roots, which either

The Garden at the Cape.

either *Europe*, or *Aſia* afford. Here are thoſe large Walks, thoſe ſtately Hedges, and Alleys of Cypres, and Beds of Flowers, which make it Beautiful and Pleaſant as the Garden of a Prince, and uſeful as that of a Peaſant. The Conveniencies it abounds with may denominate it a Kitchin Garden, but its Delights a Garden of Pleaſure. It is of large Extent, at ſome diſtance from the high Mountains, but cut out upon a riſing Hill, water'd with pure Springs deſcending from the Mountains, which make their Paſſage thro' various Channels that are cut out in every Quarter. The Garden in all its Walks is kept ſo very neat and clean, that even in the Winter Seaſon, ſcarce a Leaf is ſeen upon the Ground. The Trees are Curiouſly Prun'd, and the Hedges Trim'd with ſuch exactneſs, that no one irregular Excreſcence appears, or Branch ſhooting out beyond his Fellow. Much of the Fruit in it comes to maturity twice a Year, and many Trees by their nearneſs to the Sun, are verdant and Beautiful all the Year. Three and Thirty Slaves, beſides *Europeans*, are daily imploy'd in looking after it. This forc'd a Confeſſion, even from the *Jeſuits*, in their *Siam Voyage*, of allowing

allowing it an equality, if not precedence, to their moſt celebrated Gardens they had in *France*.

That the Inhabitants might be ſubject to no ſurpriſal from any Enemies nigh their Plantations, the Governour with a few Attendants and Victuals neceſſary for ſuch an Enterprize, travell'd by Compaſs for ſeveral Weeks, to find its Northerly bounds and Situation, 'till he was ſtopt by impaſſible Mountains, which forc'd a Return from any farther progreſs that way. In this Journey he travell'd over vaſt Tracts of Land, very fit for Agriculture, but all Waſte and Untill'd; and was very well ſatisfied, that thoſe inacceſſible heights of Mountains which he ſaw, would ſtand as immoveable Bulwarks againſt all In-land Invaſions; ſo that nothing was to be dreaded, but Attacks upon them from the Sea. *The Governours Travels in the Country.*

For their Defence from any Onſets by Water, is built a ſtrong Fort near the Sea, with Baſtions and Guns mounted for its ſecurity, and Officers and Souldiers to guard it from an Enemy. 'Tis beautified with ſtately Convenient Lodgings within; as well as fortified without. *The Fort.*

Near the Fort is a ſmall Town, conſiſting *The Town.*

fiſting of about an Hundred Houſes; ſtrong and neatly built with Stone Walls and pretty Apartments.

The State which the Governour lives in.

The preſent Governour, who lives with his Council in the Fort, is a very kind and knowing Perſon, is maintain'd in Grandeur, and lives Honourably. His publick Table wants no plenty either of *European* or *African* Wines, or *Aſian* Liquors; and whatever the Land or Water, or Air affords in that place, is ſerv'd up in his bountiful Entertainments. To Complete the Magnificence of which ſumptuous Fare, all the Diſhes and Plates upon the Board are made of Maſſy Silver. And before the departure of their Fleets, the *Dutch* Commanders are all invited to a publick Repaſt, where they Drink and Revel, bouze and break Glaſſes, what they pleaſe; for theſe Frolicks are the very life of a Skipper; and the Governour by indulging theſe Wild licentious Humours, ingratiates with them more, than by any thing elſe he could deviſe.

I have now conſider'd the Situation and Air of this pleaſant Promontory; the Nature and Cuſtoms of the *Hotantots*; and the Profit and Convenience which this Plantation affords the *Dutch*; and ſhould

ſhould now leave it, only a paſſage or two may divert the Reader, which happen'd while I was there.

While we ſtaid here, we met with 3 *Spaniards*, who came from the *Moneiloes* to *Batavia*, and from thence imbarkt upon a *Dutch* Ship that was looſing from thence to the Cape. The Principal of theſe Spaniards was ſent out privately by the K. of *Spain*, in the Imployment of Viſitor General. He was free in his Diſcourſe, and not eaſily warm'd into Paſſion, and could well diſcern both other Mens Failings and diſſemble his own. But he was very zealous in Proſelyting all he diſcours'd with, with the Aſſurance of Eaſe and Wealth in *Spain* while they liv'd, and Immortal Happineſs after Death. But he Corrupted his Parts by falſe Maxims, which he borrow'd from an inſufferable Pride, which not being Contradiction proof, could not well bear oppoſition from an Heretick. *A paſſage concerning three Spaniards at the Cape.*

This Ancient Gentleman was hot in converting us by his Arguments, whilſt another young one endeavour'd it mightily by his Relicks, which were hung in a ſmall Box about his Neck, and were ſacred Preſervatives againſt all Perils and Misfortunes. They were ſuch as theſe. A

piece

piece of St. *Leonards* Thumb, of St. *Peter's* Nail, and a little of St. *Bridgets* Hair. Which things tho they ſeem'd to us inconſiderable, yet were of Value and Eſteem for thoſe Excellencies that were found in them. For as Barbarous Nations commenc'd Civil upon their Infranchiſment at Antient *Rome*; ſo things Contemptible and Prophane, become Auguſt and Sacred by their Adoption into the *Romiſh* Church. However the Relicks had as little Charm in them towards us, as the Arguments. But at length the young Gentleman produc'd a *Tamback* Ring, which I knew was accounted a valuable Rarity in the *Eaſt*. This Tambac is a kind of Metal, whoſe ſcarcity renders it more valuable than Gold; as the *Corinthian* Braſs had its Price augmented by its Rarity. 'Tis thought to be a kind of natural Compound of Gold, Silver, and Braſs, and in ſome places the mixture is very Rich, as at *Borneo*, and the *Moneiloes*, in others more allay'd, as at *Siam*. But it is much more remarkable for its Virtues againſt all noxious Blaſts, from the unhappy effects of which it effectually preſerves him that wears it. This is commonly aſcrib'd to it in *India*, and thus far receiv'd a Confirmation, that very late-

The Value and Virtue of Tambac.

ly

ly ſome Perſons walking abroad there, were Blaſted on a ſuddain, among whom, thoſe that wore thoſe Rings were ſaved, and the reſt killed. And to preſerve me from ſuch Misfortunes, the Gentleman was pleas'd to afford me one of them. Our Preſident at *Suratt* was preſented while I was there with a Knife Haft of this Metal, which was thought a noble Gift.

At the ſame time a *German* Phyſitian, who had Travell'd for ten Years in the *Eaſt*, brought with him from *China* the Root *Niſan*, a pound of which ſells there for two hundred and ſeventy Dollars. It is frequently uſed in Sickneſs, eſpecially Deliquiums of the Spirit, which recommends it mightily to the King and his Nobility. He was afraid of its decay before he could Arrive in *Holland*, and left it therefore to try its Fortune at the *Cape*, as an additional Ornament to that ſpacious and pleaſant Garden. Yet 'tis affirm'd, that this Soil was no Stranger to this Root, before that this was Planted here. *The Root Niſan.*

We Sail'd from the *Cape* on the 2*d* of *June*, 1693. in the Company of ten *Dutch Eaſt-India* Ships bound for *Europe*, and on the 4*th* of *July* made *Aſcention*.

THE

THE Iſland *ASCENTION.*

TO the *Weſtward* of St. *Helena*, appear the Iſles of *Sancta Maria*, and of the *Trinity*, uninhabited, and ſerve for Signs unto the Mariners. To the *N. Weſt* of this Iſland, towards the Coaſt of *Braſil*, is the Iſle of *Aſcention*, ſo denominated by *Triſtan Acunna* its firſt Diſcoverer, who in his Return from the *Indies*, in the Year 1508, eſpyed it upon *Aſcention* Day. It lies towards the Coaſt of *South America*; is extended in length about four Leagues, in breadth one, and diſtant from *America* about 100.

The Reaſon of the Name Aſcention.

Its diſcovery and Situation.

This is made generally a place of Refreſhment to the *Eaſt-India* Ships, homeward bound, lying in about 8 Degrees of *South* Latitude, directly in their way for *England*. The Land is Mountainous, as moſt other Lands are that are ſituate remotely from the Continent. And excepting ſome very few places, it is all ſteril and Deſart, and the Surface Cinereous, cover'd with a kind of Sinders or Aſhes, which gives occaſion to ſome, of think-

The barrenneſs of this Iſland.

ing

king it formerly to have been a *Fogo* or Burning Iſland: Yet in ſome parts the Soil ſeems fit for Culture and Fructification. But becauſe it is wholly deſtitute of Springs and freſh Water, this prevents all Deſigns of any Inhabitants fixing there, tho' the Native Turf were never ſo promiſing and fruitful. However it affords ſome Accommodation and Refreſhment for Ships tending towards *Europe*, to which alſo it gives a very ſafe and convenient Harbour.

The moſt inviting ſtay for Ships here, are the ſtore of Turtle with which the Iſland abounds, ſome of which are grown to four or five hundred weight, but others are of leſs Dimenſions; on theſe the hungry Marriners feed deliciouſly, for the ſpace of ten or 15 Days ſometimes together. They eſteem it no leſs nouriſhing and healthful, than delightful, nor need they incur the danger of any Surfeit by the plenty of this dainty Food; but Chronical Diſtempers, and inveterate Diſeaſes, have by this ſort of Dyet been often abated; and thoſe unwelcome Gueſts, by a conſtant uſe of the Food, have been forc'd to withdraw from their old accuſtomed *Store of Turtle.*

Habitations. The Purgative quality in which it ends, carries away the Diſeaſe with it, and repairs the Body to its former ſtrength and Conſtitution.

The Birds very tame here. Beſides theſe, here are Birds in great quantity, but very unpalatable, and ſo diſtaſtful to the Sailers, that they rarely touch them; by which uſage they are kept in a gentle tameneſs and familiarity, and never ſtir from their Neſts for fear of any Paſſengers approach, but ſit billing and pecking at ſuch as paſs by. Among theſe the Boobies are moſt numerous, a Fowl ſo ſtupidly tame, that it freely endures to be toucht and handled, without any timorouſneſs or fear.

Goats only live here. Some few Goats are alſo left here, a Creature of ſuch a thriving Nature, that it finds Nouriſhment many times from what no other of the Animal Generations can ſubſiſt on; and therefore in *India* ſuſtain themſelves by grazing on the Milk-buſh, the ordinary Hedge of that Country, the Juyces of which are ſo Malignant and Corroſive, that the tender parts of Man's Body are highly offended by the very touch. The Goats grow not much in fleſh up-

on

on this Iſland, becauſe the leanneſs of the Ground, and want of Moiſture, allow them no more than a bare ſubſiſtence, which yet ſecure their Lives from the violence of Famin and of the Mariners.

A Diſcourſe concerning the Turtle.

The method made uſe of in taking the Turtle, is carefully to obſerve thoſe particular times they come on Shoar, to lay or hatch their Eggs, at which times they turn them by ſurprizal upon their Backs, which is a Poſture they are utterly unable to recover from, and are thereby fruſtrated of all Defence or Eſcape, and are a ready Prey to any that reſolves to ſeize them. When the ſenſible Creatures find themſelves in this deſperate Poſture, by which they know themſelves in a loſt and hopeleſs ſtate, they then begin to lament their Condition in many heavy ſighs, and mournful Groans, and ſhed abundance of water from their Eyes, in hopes, if poſſible, to ſecure their Safety by their Tears, and Mollifie the cruel Aſſaults upon their Lives. They are of celebrated ſtrength, much beyond the Proportion of their Bulk, ſo much that I have ſeen one of a ſmall ſize, not a-

above eight Inches Broad, able to ſuſtain the weight of a Man. And the inward ſtrength of their Animal Spirits is equal to that of their outward Contexture, which is not eaſily abated or diſſolved. For after the Neck of one of theſe had been quite cut off, except only a ſmall piece of Skin by which it hung to the Body; and after its Bowels were ripp'd up, and its Heart was taken out, and plac'd upon the Deck of the Ship, it both open'd its Mouth, and the Heart for a long time after had a motion; which ſome of the Spectators affirm'd would continue for the ſpace of two or three Hours; and ſome of them have been known to live twelve Hours after their Heads have been cut off. The parts of Reptiles continue, I think, animated for ſome conſiderable time after they are diſſected from one another, becauſe of the viſcous Quality of their Animal Spirits, but for the Heart of ſo large an Animal as this, to move for ſome Hours after it was torn from the Body, ſeems a little more ſtrange and ſurprizing. However, I made this Experiment my ſelf upon a Cock-Roach, which is a ſort of large unwieldy

Flie,

Flie, whoſe Spirits may be preſum'd to be moſt volatile, the Head of which I ſever'd from the Body, and kept it apart in a ſmall Box for twenty four Hours, after which time looking on it, I ſaw it perfectly move ſome parts, but with a very faint ſlowneſs. As we ſee the Fleſh of a Viper, after it is beheaded and imboweled, will move for the ſpace of 24 Hours.

Three ſorts of Turtles.

Of the Turtle or Marine Tortoiſe, there are three ſorts, the Hawk-Bill, the Logerhead, and the Green Turtle, which ſwim in the Water, and creep upon Land. 'Tis of ſuch an Amphibious Nature, that you may fancy it Beaſt, or Bird, or Fiſh, as you pleaſe; for it lives in the Ocean like a Fiſh; it feeds upon Graſs on Shoar, as an Ox; and lays Eggs, as a Bird, ſometimes the quantity of a Buſhel. The two Fins of it placed before, are in the ſhape of Wings; thoſe two behind are broad and long like Feet, and its Head and Eyes, which it opens and ſhuts, reſemble thoſe of a Hawk; ſo that both in its ſhape and other qualities, the Body of it is divided among thoſe Creatures whoſe proper Elements are Land, Water, and

Air. The fleſh of it is White, and Eats beyond any Veal, and admirably contributes to the Cure of the Scurvey, and as it's commonly affirmed, the Impure Diſeaſe. But the *Dutch*, notwithſtanding the delicacy, will not touch it; and the Barbarity of the *French*, after they have been ſatiated with their Plenty, expoſe them to ſtarve and ſtink above Ground, by leaving many of them turn'd upon their Backs, upon their departure from the Iſland. The *Engliſh* treat none cruelly, but turn only ſuch as are neceſſary for their Refreſhment, being loath to expreſs a ſeverity to the very Beaſts, eſpecially ſuch whoſe Deaths contribute ſo conſiderably to the Health, and ſupport of their own Lives. Great plenty of theſe Shel-Fiſh are found in the *Weſt Indies*, the Genitals of which dried, and drunk in Wine, are preſcribed as ſingular Diſſolvers of the Stone. The ſtore of them upon this Iſland, where ſo little Herbage grows, ſeems to ſupply the Neceſſity of green Herbs for Curing the Scorbutick Humours in the Marriners, to which nothing does contribute more; as we happily experiment-

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ed in the Voyage. For three or four *French* Vineroons deſigned for St. *Helena*, were ſo lamentably over-run with the Scurvey, after we had ſpent two or three Months at Sea, that they were unable either to walk or ſtand upright; and yet three days eating of Purſlain and other Herbs, after we were landed in *Africa*, rectifyed the ill Humours in the Blood, reſtor'd their Limbs, and recover'd their Stomachs and loſt Health again. And were thoſe made more frequently the Diet of theſe that live on Land, as they are ſometimes of thoſe at Sea, I doubt not but the Scorbutick Humours, and all that Train of Diſeaſes that follows them, would be leſs numerous and prevailing than they are.

The Scurvey Cur'd by Eating green herbs

Upon this Iſland is a certain place nam'd the *Poſt-Office*, from the Letters left there by the laſt Commander that came thither, giving an Account of the time he came there, when he departed from the Iſland, and what other News of moment he thinks convenient. The Letter is commonly thruſt into a Bottle corked cloſe, which the ſucceeding Commander breaks in pieces to come to it, and leaves another

The Poſt-office.

in its ſtead. But I will leave this Barren Iſland, and proceed on the Voyage.

A day ſet apart for the invoking a Bleſſing upon the Voyage.

About the middle of our Paſſage from the *Cape* to *Europe*, the Captain Commandant of the Fleet called a Council of all the Commanders, and then enjoyn'd a particular Day to be ſet apart by every Ship, as a publick Thanksgiving for our paſt ſafety, and for imploring the Favour and Benediction of Heaven upon the Fleet for the reſt of the Voyage; and deſir'd from me a Form of Prayer, which was tranſlated into *Dutch* for that purpoſe. This was a pitch of Piety, which well became his Care and Station, but was far beyond the common ſtrain of a Sailer's Devotion. I doubt not but it

A great Storm.

was very Inſtrumental in our avoiding thoſe threatning Dangers that incompaſſed us in our Voyage, and from which we had a very Fortunate Deliverance to *Europe*. For beſides the Storm which increas'd to ſuch a Rage, and on a ſudden grew ſo inſupportable and Fierce, that it ſeparated the whole Fleet, and every Ship was forc'd to make the beſt of her way for her own ſafety; the *Benjamin*, beſides this, had another

Deliverance

Deliverance as happy, which was in her Eſcape from two *French* Privateers, the one a Head, the other a Stern, by the Commander, Captain *Leonard Brown*'s prudent Management of himſelf in that juncture. For having formerly ſhorten'd Sail, in hopes that one of them might be our Friend, as ſoon as ever he diſcern'd they were the Enemy, he order'd all Hands aloft, and commanded the Sails to be ſpread in a trice, by which he made them ſuppoſe, that our Ship was very well Man'd, and that we muſt therefore needs be a Man of War. This ſtratagem had its deſired effect, for upon it they both left us; tho' the next Day following, they took a ſtout Fourth Rate, the *Diamond Frigat.*

The Stratagem our Captain uſed to make his Eſcape from two French Privateers

On *September* the 18*th* 1693, we came into *Kingſale* in *Ireland*, where, as a Teſtimony of our Gratitude to our great Deliverer in the Voyage, the Captain, Officers, and Sailers, contributed amongſt them, betwixt twenty and thirty Pounds, part of which, about four Pounds, was deſign'd as a ſmall Oblation to the Miniſter, and the reſt was given to the Poor of the place. Which was to be Recorded by a publick Inſcription

Our Arrival in Ireland.

The Officers and Sailers Charity, after the Voyage.

ſcription in the Church, as an Encouragement to others to imitate the Precedent that was given them.

The kindneſs and civility of the Engliſh in Ireland.

The *Engliſh* welcom'd us on Shoar with many generous Civilities, and ſhew'd to us the Ancient Temper of the *Engliſh* Nation, in their frank Hoſpitality, and the Spirit of liberal Entertainments. Tho' they lately ſmarted with inteſtine Broils, yet now they were at Peace, were unanimouſly Loyal, and univerſally Kind; not ſowr'd with Faction, nor grown ſordid by Covetouſneſs, but here we found that Love and Allegiance which ſeem'd indeed to be the Genius of all the Proteſtants of that Kingdom. After we had ſtay'd here five Weeks, for want of a Convoy, we at laſt ſet Sail, and on the 5*th* of *December* arriv'd ſafe at *Graveſend*.

FINIS.

AN

APPENDIX.

CONTAINING

I. The Hiſtory of a late Revolution in the Kingdom of *GOLCONDA.*

II. A ſhort Deſcription of the Kingdom of *ARRACAN*, and *PEGU.*

III. A Collection of Coyns now Currant in the Kingdoms of *INDOSTON*, *PERSIA*, *GOLCONDA*, &c.

AND

IV. Obſervations concerning the Nature of the Silk-Worms.

LONDON,
Printed for *Jacob Tonſon*, at the *Judges Head* in *Fleet-ſtreet.* 1676.

THE HISTORY OF A Late Revolution IN THE KINGDOM OF *GOLCONDA.*

THE Account of this Revolution, and thoſe other matters which are diſcours'd of in this Appendix, might have fallen in very luckily in ſome part of the preceding Voyage, had

had I been ſo fortunate as to have had the peruſal of the Papers while the Book was a finiſhing; but not coming to my Hands 'till it was Printed, I thought it beſt to affix them to it, as both agreeable to the Subject, and containing things in them very remarkable and New: And muſt needs own the peculiar Obligation I am under to a very worthy Gentleman, Mr. *Daniel Sheldon*, in the free and kind Communication of theſe Memoirs. I ſhall not therefore detain the Reader with any further account of this matter, but paſs on to what I am ſatisfied will be very agreeable to him, *viz.* The Hiſtory of this Revolution in *Golconda*.

The preſent King of *Golconda* was Son to an *Arabian* of good Family and Eſteem, but low in Eſtate and Fortune; to raiſe which, reſolving to Travel, and ſeek Employment from ſome Foreign Prince, he came to *Golconda*; and, by the Favour of ſome perſons of Quality, had the opportunity of preſenting himſelf and his Service to King *Cotub ſha*; who, being pleaſed with his Perſon and manner of Addreſs, gave him a ſmall Government, wherein he behav'd himſelf

himſelf ſo well, that he was advanc'd to one of the moſt conſiderable Commands in the Kingdom, in which and his Prince's favour he continued 'till his Death: After which his Eſtate (being very great) was ſeiz'd on by the King, who is the general Heir of all his Nobles and Perſons employ'd by him (none of thoſe Countreys having any Hereditary Eſtates) ſo that his Son was reduc'd to a very poor Condition; but, having that left which could not be taken from him, *viz.* his Father's Wit and Courage, he reſolv'd to follow his Example, hoping to find his Fortune. Full of which hopes he enters himſelf into *Munſub* (that is, the Kings Pay) and had allow'd him twelve or fifteen new *Pagotha*'s (which is about four Pounds ſixteen Shillings, or ſix Pounds Sterling) *per* Month, with which, and the hopes of better Preferment, he made a ſhift to maintain himſelf. The King *Cotub-ſha* had at this time no Son, but three Daughters; the Eldeſt of which was Married to Sultan *Mamood*, Eldeſt Son to the *Great Mogul*, *Aureng-Zebe*: The ſecond to an *Arabian* of great Quality, *Meera Mamood*; and the third

third was unmarried: To this unmarried Daughter an *Arabian* of high Birth and Quality called *Siud Sultan*, was an importunate Suitor; and the King grown Old, and oppreſs'd with the Factions of thoſe to whom he had left the management of Affairs (having all his time wholly minded Pleaſures, and left Buſineſs and the Concerns of the Kingdom to the Cares of others) and mortally hating Sultan *Mamood* (who by a cruel War, almoſt to the utter Ruine of him and his Kingdom, had forc'd his Conſent to the Marryage of his Eldeſt Daughter, hoping thereby, after *Cotubſha*'s Death, to add the Kingdom of *Golconda* to the Empire of the *Great Mogul*) and having no Kindneſs for his ſecond Daughter or her Husband, but being extreamly fond of his Youngeſt, he deſign'd to Marry her to one whoſe Quality, Parts, and Courage, might make him able either to break or manage the Factions of his Court; withſtand Sultan *Mamood*, who he reſolv'd ſhould not ſucceed him; and one, who being rais'd by his Favour, he thought would wholly depend upon it, and thereby only expect the Succeſſion. And

this

this Young Servant to his Daughter, being an *Arabian* (who in theſe Countreys are thought the Wiſeſt and fitteſt for Government) and of the Caſt of the *Siuds* (that is of the Family or Kindred of *Mahumet*, and therefore much reverenc'd by all) likewiſe of a brisk and lively Wit and Spirit: He thought him a fit Perſon by whom to manage his Deſigns, and conſequently to Marry his Daughter; therefore countenanc'd his Adreſſes to her; but the young Man was ſo dazled with the proſpect of ſo glorious a Fortune, that he could not ſee his right way to it; for, preſuming too ſoon upon the King and Princeſſes Favour, inſtead of contriving how to increaſe and ſtrengthen his Intereſt, by gaining the Conſent and Support of the great Miniſters of State; he carried himſelf ſo inſolently towards them, that he utterly diſoblig'd, and made himſelf hateful to them; and they fearing the Tyranny of one who, when their Equal, began to exerciſe it over them, reſolv'd to diſgrace and ruin him, by hindring the Match. The chiefeſt Perſons about the King, were *Moſo*

Cawne, *Siud Meer Zapher*, and *Musſhuke*, theſe three managed the King and his great Affairs; for *Meera Mamood*, the King's Son in Law, being not in Favour, was not in Buſineſs; yet not ſo quite laid aſide, but that he had free Acceſs to the Court and Preſence, and was by all reſpected as one, that having Married the King's Second Daughter (Circumſtances conſider'd) was likely enough to ſucceed him. Therefore having great hopes (and not enduring the Inſolent Carriage of this new Favourite, nor to think of his Marrying the King's beloved Daughter) put himſelf in the Head of the Faction againſt him: And the Old Courtiers perfectly knowing the King, and the uſual and ſureſt ways of working him to their Deſigns, ſoon unſetled the unwary young Man in his Affections, and then threw him from the height of his Prince's Favour, to the contempt and ſcorn of the meaneſt Subject. For they poſſeſſed his Majeſty with an Opinion, that he was an high Spirited, Ambitious Man, and aim'd at great things; that he was at the Head of a great Party and Faction

on at Court; that if he were once ſtrengthen'd with ſo near an Alliance to the King, he might do whatſoever he deſign'd; what he deſign'd they knew not, but he gave them great Reaſon to fear, it was not his Majeſty's ſafety, nor the Kingdom's Peace; and Affairs being wholy manag'd by their Directions, and all Officers at Court about the King being their Creatures, they made their Information ſeem more than probable. The King being naturally jealous, and frighted with the Shadow of any thing that he thought might diſturb his Pleaſures, was quickly perſwaded not to marry the Princeſs to ſo dangerous a Perſon, and immediately upon the breaking off the Match, one of the three Perſons before mention'd, ('tis not certainly known which of them, but thought *Muſhuke*) advis'd his Majeſty to find out ſome one for the Princeſs of ſmall Fortune, but noble Birth and Courage; a comly Perſon, and of a generous and chearful Diſpoſition, and inclin'd rather to Pleaſures than Buſineſs; for, if he was qualified with high Birth, and the Endowments of Nature, it lay in

the King's Power to ſupply the Defects of Honour, Riches, *&c.* and Men of ſuch Diſpoſitions (being given to Pleaſure) were ſeldom ambitious or deſigning; therefore ſuch a one being Created meerly by his Favour, would wholly ſubmit by it, and enjoying what he moſt deſir'd, (his Pleaſures) would not diſturb himſelf or them with the thoughts of Buſineſs, or Cares of Government, but be Obedient and perfectly contented with the Condition he was in, without aſpiring to untimely Greatneſs. The Advice was liked, and communicated to the two other Counſellors, who (conſidering it was a way for continuing them in their Governments, and all Affairs and Buſineſs in their management) confirmed the King, by approving of the Counſel given him; and having his Order to find out ſuch a Perſon, the Young *Arabian* Souldier (whoſe Father's Eſtate had been ſeiz'd on by the King) was propos'd as one every way qualified according to the King's deſire. He is therefore ſent for by *Ziud Meer Zapher* to his Houſe, and (the King being plac'd where he might perfectly

ſee

ſee and hear, without being taken notice of) *Ziud Meer Zapher* entertain'd the Young Souldier with ſome Diſcourſe concerning the Greatneſs and Merits of his Father; how much he was belov'd and favour'd by the King; told him he was ſorry to ſee the Son of ſo great a Man in ſo low a Condition; promis'd his Aſſiſtance in getting ſome handſom Command for him; bid him therefore be chearful and not dejected and Melancholy: And after he thought the King had fully view'd, diſmiſs'd him. When he was gone, the King told *Ziud Meer Zapher*, he was not ſo comly a Perſon as he was preſented to be, nor had he that Life and Vigour in his Countenance, that he would willingly have in the Perſon he made choice of. To which *Meer Zapher* reply'd, that his Majeſty rather ſaw his Misfortunes than the Man himſelf; for, being the Son of ſo great a Perſon, and having liv'd in all the plenty of his Father's Great Eſtate, to be now reduc'd to the poor Condition and Allowance of an Ordinary Horſe-man, muſt of neceſſity make melancholy Impreſſions both upon his Body and

Mind; but if his Wants were ſupply-ed with Money to maintain him according to his Birth and Quality, he would quickly come to, and appear like himſelf, and to be ſuch a one as his Majeſty ſought for. The King reſolves to try, and therefore orders *Meer Zapher* to contrive how to furniſh him with as much Money as he would have, without letting him know the Bountiful Hand that reliev'd him. Immediately ſome *Xeruffs*, (or Money Merchants) are ſent for, and *Meer Zapher* gives them directions to offer and let him have as much Money as he would take, promiſing to ſee them repaid again; but ſtrictly Commanded them (upon the forfeiture, not only of their Money, but Lives) not to let him know they had any ſuch Order to furniſh him. Away the *Xeruffs* go and give him ſeveral Viſits, under a pretence of deſiring his Aſſiſtance in ſome Buſineſs they had with ſome great Men; for, he being a Man of high Birth and Quality (ſuch Perſons tho' never ſo poor, being by all much reſpected in thoſe Countries) would have better Acceſs, and be ſooner heard and taken

ken notice of. After two or three Viſits, growing more familiar with him, they told him he looked Melancholy and Diſcontented, and deſir'd to know if it were for want of any thing with which they could furniſh him; if Money, they would ſupply him with any Sum he would pleaſe to take; and deſir'd him to try them for two or three Thouſand Old *Pagotha's*, (which is about a Thouſand or fifteen Hundred Pounds Sterling) His Wants made him ready enough to take Money, but (conſidering who they were that offer'd it, and that ſuch kindneſſes from ſuch Men were always paid for at the deareſt Rates) though his Condition was bad, he was unwilling to make it worſe, by putting himſelf into ſuch Mens Clutches; for, being once in their Debts, he could not foreſee any hopes of ever getting out, and therefore would not ſacrifice his Liberty, and the little Content he had left, to his Inclination (which but two earneſtly perſwaded him to enjoy the preſent Conveniences of the Money offer'd, without troubling himſelf with the Thoughts of future Payment) but

reſolv'd to content himſelf in his Wants, till they were by ſome better and more agreeable way provided for: So refus'd their Money, but accepted of their Kindneſs in the moſt grateful and obliging manner he poſſibly could. But at laſt the importunity of the *Xeruffs*, and his own Wants, prevail'd upon him to receive a conſiderable Sum, for which (to his great Admiration) they were ſo far from taking Security, (as accuſtomary) that they perſwaded him not to ſpare his Money, but to live like the Son of ſo great a Father, offering him more, when that which he had received was ſpent. The young Man, naturally inclin'd to Gallantry and high Living, being thus plentifully ſupplyed with the Means, reſolves to pleaſe and appear like himſelf with a handſom Houſe, Retinue, Palankeen, Horſes, and all things fit for a Perſon of his Quality; more wondering at the Merchants for lending, than at himſelf for Spending ſo much Money. All this while *Siud Meer Zapher* had his Eye upon him, and quickly perceived the alteration he expected both in his Perſon and Humour, and

that

that he began to be very much eſteem'd and reſpected by all that knew him: So deſires the King to ſee him again, which he does, and now ſo well likes him, that he gives *Meer Zapher* Order to let him have as many opportunities of ſeeing him as he could; and the oftner he does ſee, the more he is pleas'd and taken with him: Therefore reſolving to Marry his Daughter immediately to him, one Evening he ſends the *Deveer* or Secretary of State, with an *Omrah* (or Noble Man) called *Jabber Beague*, and a Guard of Horſe, to fetch and Conduct him to Court. The Young Gallant was entertaining ſome Friends and himſelf with ſome Dancing Women, when News was brought him that ſome great Officers belonging to the Court, were at the Door; away went his Friends and Women by a Back-way, and he to meet the Secretary and *Jabber Beague*, to conduct them in: As ſoon as he ſaw them (well knowing who they were) he was very much troubled, not imagining why ſo Eminent Perſons with a Guard of Horſe, ſhould come to viſit him: And his Fears

were

were very much increas'd by a rich Veſt with which the Secretary preſented him with from the King: *For verily believing it was poiſon'd, he deſir'd them to Excuſe him, for being ſo ſurpriz'd, that he could not tell whether to receive the King's Preſent as his Honour or Diſgrace and Ruine; for his Father's Services being long ſince Rewarded and forgot, and he having never yet the opportunity of doing his Majeſty any, he could not expect any honourable Notice could be taken of him; and yet he was in hopes he leſs deſerv'd Puniſhment than Reward, ſince he could not call to mind any one Crime he had committed in his whole Life, that might give his Majeſty the leaſt, or any Offence: And if his late living in a more plentiful way than formerly had been taken notice of, and was diſpleaſing, he did aſſure them he had no other deſign in it, than to appear according to his Birth and Quality; that upon the leaſt Command or notice he would have retir'd to his former Obſcurity; that he had done no unjuſt thing to get the Money he ſpent, but would have been willing to have given, either his Majeſty or them an Account how he did get it. Then he told them he always had*

had been, and ſtill was ſo truly Loyal to his Prince; that he ſhould upon all occaſions, freely have ventur'd his Life for his Service, and now durſt loſe it for his Pleaſure. So ſnatching the Veſt for to put it on, he deſir'd the Secretary to preſent his humble Duty to the King, and tell him he very much fear'd he would have more reaſon to Cheriſh and Preſerve ſuch Subjects as he was, than to delight and ſport himſelf in the Contrivance of their Deaths.

The Secretary was, by Order, ſtrictly to obſerve both what he ſaid, and how he behav'd himſelf, and therefore did not interrupt him, but permitted none but himſelf and *Jabber Beague* to help him on with his Veſt; after which with a low *Salam* (or Reverence) he told him they were not ſent by the King to Execute any Sentence of his Diſpleaſure, but to conduct him to his Favour, and the greateſt Honour he could beſtow upon him; therefore deſir'd him to go along with them chearfully and immediately. So with them he goes, not very well aſſur'd of his Safety, 'till they brought him a goodly Horſe with rich Furniture, and deſir'd him to mount, which he did,

and

and betwixt the Secretary and *Jabber Beague* rode to Court, where he was the ſame Night Married to the Princeſs: And the whole buſineſs was managed with ſo much privacy, that *Meera Mamood* (who had Married the King's ſecond Daughter) had not the leaſt knowledge of it, 'till it was publickly declared to whom the King had Married the Young Princeſs: Which made *Meera Mamood* almoſt mad with Rage, railing at the King, and his Nobility; but perceiving no body took notice of it, but thoſe that laugh'd at and deſpis'd him, he left the Court and Kingdom, and went to *Delly*, where making his Addreſſes to *Aureng-Zebe*, the *Great Mogul*, he was kindly entertain'd, and allow'd a Royal Penſion. The King is every Day more and more ſatisfied with his Son in Law, yet (being reſolv'd not to truſt him with any Command or Buſineſs, nor to give him any opportunity of inriching himſelf, or getting more Money than he ſpent) gives him no *Munſub* (that is no Command of Souldiers, nor Government of any place or Province) and orders one of his Eunuchs conſtantly to pay his Expen-

Expences be they never ſo great, but not to furniſh him with any Money, thereby to give him opportunity of laying up any. The Young Sultan having an Excellent Underſtanding, quickly perceiv'd the Deſign, and wiſely reſolv'd to comply with it, and be wholly govern'd and manag'd by the King's pleaſure, without taking any notice of his Jealouſie: So he ſeems not to care for, nor ſo much as to think of any Command, Buſineſs, or getting of more Money than would pay for his Pleaſures, which did not only fix the *Omrahs* (or Nobles) and Governours to him (they verily believing that if he were once King, they ſhould be all ſuch in their general Governments) but made the King himſelf even dote on him, as a Man ſent from Heaven to Marry his Daughter, being juſt ſuch a Perſon, as in his thoughts he had wiſh'd for. He therefore contrives by all the ways he could deſire to ſecure the Succeſſion to him, for, being ſick and worn with Age and Pleaſures (to which he had been all his time wholly addicted) and thinking he ſhould die, he ſummons all his *Omrahs* before him, and publickly declares

clares for his Succeſſor *Sultan Abdulla Hooſan* his Son in Law; conjuring them by the laſt Requeſt of their Dying King to ſettle him (after his Death) in the Throne, and to ſubmit to his Government; making them, one by one, not only promiſe, but ſwear upon their Alcharon to perform what he had commanded; after which he immediately dyed, having liv'd above Eleven Years ſince the Marriage of his beloved Daughter, who in that ſpace of time had comforted him with a Son and two Daughters. The King was no ſooner dead, but his ſecond Daughter (Wife to *Meera Mamood*) having made a ſmall Party, ſeizes upon, and ſecures the Palace on the behalf of a Son her Husband had by a former Wife, (for by her he had none) whom ſhe endeavour'd to make King; but *Moſo Cawne*, *Siud Meer Zapher*, and *Muſſhake*, quickly ſuppreſſed the Tumult ſhe had made, and immediatel proclaim'd *Sultan Abdulla Hooſan Potſhaw*, or Prince *Abdulla Hooſan* Emperour.

After all the Ceremonies both of a Funeral and Coronation were perform'd, the King begins to think of gratify-

gratifying thoſe that had made him ſo; for tho' he had long obſerv'd *Moſo Cawne*, and *Siud Meer Zapher*, to be corrupt and ill Governours, yet they had done him good Service, and he could not, without leſſening his Name in the World, but continue, and ſomething increaſe their Honour and Commands: (nor perchance was it in his power to leſſen them in either, ſince thoſe that had made him King, might ſtill be made able to make another ſo) yet it very much troubled him to think he ſhould add to the too great Power they already had; therefore taking ſome little time to conſider what was fit for him to do, at laſt he concludes, that the way to leſſen theſe two powerful Noble-men, was to make them both too great, for very well knowing they mortally hated one another, and would never endure each others greatneſs, but be always ſtriving which ſhould throw the other out of his Prince's Favour, he therefore reſolv'd ſo to divide the Adminiſtration of Affairs between them, that they ſhould be ſure to check one the other, and to carry himſelf ſo equally, that it ſhould not be diſcern'd which

which he moſt favour'd; by which he both anſwer'd the Opinion the World had of his Bounty, (a thing much regarded) in rewarding them with Honour and great Imployments, and yet ſecur'd himſelf from the danger of two ſuch powerful Subjects, by making them too great ever to agree in an Attempt againſt him; and ſetting them both up at ſo equal and ſpreading a height, that they muſt of neceſſity juſtle one another down; concluding they could not be dangerous to him, while they were ſo to one another; and ſought only by the advantage of his Favour to ruine each other. To *Moſo Cowne* he therefore gives the Title of *Cawne Cawna*, and being a Man of Courage, makes him General of his Army. To *Siud Meer Zapher* he gives the Title of *Emir Zemla*, and being a Man of Buſineſs, makes him *Duan* (in which Office is comprehended both that of a Chancellour and Treaſurer) ſo that the General being to receive the Army's Pay of the *Duan* was ſure to find delays and affronts, and the *Duan* being by his Place to inſpect into the Diſpoſal of the King's Money, and Payment of the Army,

After the King had honoured and Rewarded others likewiſe that deſerved well of him, he ſeems wholly to retire from Buſineſs to his Pleaſures; but poſted himſelf at ſo convenient a Diſtance, that he had perfect Knowledge of every thing that paſs'd. In this time of leaſure he would often ſequeſter himſelf from all kind of Company, to meditate and write; and its ſince certainly known, that when he was thus retir'd, he took particular notice of all the Abuſes in the State, and the beſt ways of redreſſing them; likewiſe ſet down in Writing ſeveral Rules and Maxims for his future Government.

In the mean time the two great men (or rather Kings) ſtrove who ſhould procure the fineſt Women, beſt Minſtrels and Dancers to divert the King, thinking by ſuch Charms to continue him in the Lethargy they thought he was in. But what the Wiſe Prince foreſaw ſoon came to paſs; for they (not enduring each others Greatneſs, and inrag'd at the equal Favour of the King) endeavour'd, by finding out matter of Accuſation againſt, to ruin each other; and the *Duan* (being by his place

to inſpect into the Payment of the Army) receiv'd many Complaints againſt the General, whoſe wretched love of Money made him defraud the King and his Souldiers of great Sums. Of this the *Duan* complains to the King, who ſeems not to believe, and takes little notice of it. The *Duan* therefore reſolving to bring ſuch Evidence as ſhould convince the King of the Truth of his Complaint, ſeizes the General's *Braman* or Accountant, who kept all the Accounts of the Army; at which the General is ſo inrag'd, that taking ſome Souldiers with him, he is reſolv'd to go and cut the *Duan* in pieces; but the *Duan*, being a notorious Coward, is the more careful to have Valiant Men about him, and always paying them well, they now ſerve him faithfully, ſtoutly defending him againſt the General, 'till the King ſent and Commanded him to retire. At firſt he was ſo out of his Wits, that he would not, but (being perſwaded by better temper'd Men, and his Friends) at laſt he return'd to his own Houſe, leaving the *Duan* half dead with Fear; who coming to himſelf, goes immediately

ately to the King, and deſires him to conſider with what ſafety he could be in his Palace, if ſuch Outrages were committed in the Garriſon. The King calmly tells him, he will take care both for his own, and his future ſafety, by preventing ſuch Violences for the time to come, and by perfectly reconciling the General to him; and tho' the *Duan* knew that to be impoſſible, yet ſeems to go away contented. The King ſends to the General to let him know that he had undertaken a Reconciliation, and therefore would have him frame himſelf to it; but he ſtorms, and calls the *Duan* a thouſand Names; at laſt better remembring, calms himſelf, returns the King Thanks, and a ſubmiſſion to what he ſhall Command. Some few days after the King ſends for him (as accuſtomary) and he (having by that time conſidered the raſhneſs of what he had done) is unwilling to go, but (being perſwaded by ſome he thought Friends, there was no danger, and that the King had inwardly more kindneſs for him than for the *Duan*) to Court he goes, and was no ſooner entred the *Palace Yard*, but is ſeiz'd

on, and clapt into Irons and Priſon.

The Charge againſt him was for ſlighting the King's Commands; daring to aſſault one of his Counſellours within his Garriſon; purloyning the King's Treaſure, and converting it to his own Uſe; and for refuſing to pay ſeveral Sums of Money to the Embaſſadours of the *Great Mogul*, very much to the Diſhonour of the King; (he having paſs'd his word for the punctual Payment of them) for which and ſome other things he was Impriſon'd, and had all his Eſtate ſeiz'd on; in his Houſe being found in ready Money, Five Hundred Thouſand new *Pagotha*'s (which is about Two Hundred Thouſand Pounds Sterling) beſides Jewels, wherein he was very Rich, having for many Years been Governour of the *Diamond* Mine of *Coulour*. Immediately after he was ſeiz'd on, the King muſter'd the Army, pays them their Arrears, gives the Command to *Muſſhake*; but, to their great ſatisfaction, inrolls them in his own Rolls, and promiſeth to take care of them himſelf for the Future. The *Duan* is infinitely pleas'd at the fall of the General, and thinking

thinking he had no Equal in the King's Favour, takes upon him to meddle in every Man's matter, depriving ſeveral of the Benefit of their Places, by taking their Buſineſs out of their Hands; and the King lets him go on without taking notice of ſmall Preſumptions, ſo that by degrees he grows ſo confident of his own Authority, and the King's neglect, that he begins to do things of the greateſt Conſequence, without acquainting his Majeſty; and at laſt (having made himſelf hateful, by doing and undoing every Man's Buſineſs, according to his own Intereſt and Deſigns) his Ruin was ſo generally wiſh'd, that there was a neceſſity of removing ſo great a grievance; which gave the King a fit opportunity of doing what he had ſo long deſign'd. Notice is therefore given, that ſuch a Morning the King intends to appear at the *Durbar*; (that is at the place where he uſually ſhows himſelf to his Nobles) ſo that the *Duan* and all the reſt of his *Omrahs* (or Nobles) were to come according to Cuſtom to make their *Salam*. When the King was ſat, and had a little look'd about him, he commands the *Duan* to

ſtand before him, and began to ſpeak to him in ſo obliging a manner, that every one at firſt verily thought he deſign'd him ſome freſh Honour, and not Diſgrace; telling him how particular a kindneſs he always had for his Perſon; how great a Confidence in his Fidelities and Abilities; inſomuch that he had left almoſt the whole Affairs of his Kingdom to his management, making him, as it were, King in Power, and contenting himſelf only with the Name: But that, to his extreme Diſcontent, he found himſelf quite deceiv'd in him; for he had made uſe of the good Opinion he had of him, and his own great Abilities, only to Affront his King, and oppreſs and wrong his fellow Subjects. Then in the ſharpeſt Language he could ſpeak, tells him of all his Inſolencies and Affronts, by preſuming to do things of the greateſt conſequence without acquainting him; likewiſe reckons up all the Miſcarriages of his Adminiſtration; then telling him, that he preferring his own Honour, and the good of the Publick, even before his own Life, he could not expect he ſhould ſpare his, but Sacrifice it to

his

his own Vindication and publick Juſtice, on the behalf of his oppreſs'd and injur'd Subjects: However as a Reward of ſome former good Services he had done, he gave him his Life and the Government of ſuch a Province, commanding him immediately (upon the forfeiture of both) to retire to his Government, and for the future not to meddle with any Buſineſs but what concern'd it. And ſo, without further Diſgrace, diſmiſs'd him, not permitting any to affront him, but commanding all to reſpect him as the Governour of a Province.

The King, with Reputation, and the infinite ſatisfaction of his People, having thus lad aſide his two Partners in the Government (as if he thought himſelf then and not before a King) leaves his Retirement; diſmiſſes the lew'd Women and Dancers; and breaks the Charms of his former Pleaſures, with the Thoughts of Buſineſs; which he wholly minds and delights in; appears frequently at the *Durbar*; inſpects into the whole Affairs of his Kingdom; calls for all the Accounts of

his Revenues, the auditing of which he leaves to *Mussbake* (who is now the Favourite) rewards bountifully; punishes not with Death, but other ways, very severely; giving his People great assurance of being happily Govern'd for the future, by a Wife and most excellent King.

THE

THE KINGDOM OF *ARRACAN.*

CRoſſing the Gulph of *Bengala*, and the Out-lets of *Ganges*, from the Kingdom of *Golconda* towards the *Eaſt*, you arrive in the Kingdom of *Arracan*; by ſome called *Orracan*, and by Father *Toſi*, ſometimes the Empire of *Mogo*; which is a Title lately aſſum'd by the King, probably upon his late Conqueſts over the Emperour of *Pegu*, to whom he was formerly Tributary and Dependent. It is bounded on the *North-Weſt* by the Kingdom of *Bengala*, ſome Authors making *Chatigam* *Name and Bounds.* Vol. 2. p. 29.

Chatigam to be its firſt Frontier City; but *Texeira*, and generally the *Portugueſe* Writers, reckon that as a City of *Bengala*; and not only ſo, but place
Baudrand. the City of *Bengala* it ſelf upon the ſame Coaſt, more *South* than *Chatigam*. Tho' I confeſs a late *French* Geographer has put *Bengala* into his Catalogue of imaginary Cities, and ſuch as have no real Exiſtence in the World; but I wiſh he had given us a more particular account of his Reaſons. Along the Coaſt which is waſh'd by the foremention'd *Golph*, it is extended as far as the Cape, called by the *Portugueſe*, *Nigraes*, where it touches upon *Pegu*, and is inclos'd by it on the *South* and *Eaſt*. Towards the *North* it borders upon *Ava*. But to fix all theſe limits to a determinated Point, is altogether impoſſible, by reaſon of thoſe frequent Alterations, and new Conqueſts, that are made on the one ſide or the other daily.

Arracan. The Metropolis *Arracan*, from whence the Kingdom it ſelf takes its Denomination, is ſituate in the middle of a Valley, containing no leſs than fifteen Miles in compaſs, and being inviron'd on all ſides with a continued Ridge

Ridge of ſteep and craggy Mountains, which ſerve it inſtead of Walls; and appear on the inſide as ſuch, being artificially cut to reſemble the Fortifications of a ſtrong City. The Outlets, which ſerve for Gates, are hewn out of the Rocks by main force, and being defended by Bulwarks, make the City impregnable. Beſides theſe outward Fortifications, it is defended by a Caſtle of that incredible ſtrength, that the King of *Brama* coming againſt it with Three Hundred Thouſand Men, and Forty Thouſand Elephants, was forc'd to raiſe the Siege with Diſgrace. Thro' the Valley runs a large River, which *Maginus* calls *Chaberis*, which dividing it ſelf into ſeveral little Rivolets and Streams, paſſes thro' all the ſtreets, affording thereby a wonderful Advantage to the City, by the ready Conveyance of all ſorts of Merchandiſes and Proviſions unto every part thereof. At its parting from the City, which is ſaid to be about Forty Five, or Fifty Miles from the Sea, all theſe little Rivolets are Collected again into two Channels, which opening towards the *North* and *South*, at length fall Weſtward into the

Gulph

Gulph of *Bengala*, that towards the *North* at *Orietan*, and the other at *Dobazi* or *Duabacam*, both which places are much frequented by Merchants; but the alternate Ebbings and Flowings of the Sea are ſo violent, eſpecially about the time of the Full Moon, that the Ships can hardly ride ſafely in the Ports. But before we leave *Arracan*, to ſpeak of theſe places, it will be convenient to ſay ſomething of its Buildings, which are indeed ordinarily mean; tho' there are ſeveral ſpacious *Piazza*'s or *Bazars*, which afford both Conveniences for Markets, and tolerable Proſpects to the Spectators. For Timber they make uſe of *Bambou* Cane, and inſtead of Nails, tie the pieces together with the ſmaller ſort of the ſame Cane, which when ſlender and Green, is ſo pliable, that it may be wreathed and twiſted as you pleaſe. The Princes and Nobiliry make uſe of a different ſort of Wood, and are very profuſe in adorning the Inſides of their Houſes with exquiſite Carvings and Guildings. Nor are their common ſort deſtitute of Ornaments to ſet off and Beautifie them. The Palace Royal is

vaſtly

vaſtly large, but not ſo beautiful for its ſtructure. It is ſupported with large and tall Pillars, made of whole Trees, and cover'd over with Gold, with Chambers above built with the moſt precious and odoriferous Wood the *Eaſt* will afford, as Red and White Sandal, and a ſort of *Bois de Aquila.* In the Middle, and as it were Center of the Palace, ſtands a great Hall, which they call the *Golden Houſe*, becauſe the Inſide is wholly over-laid with Gold, from the Bottom to the Top, and over a rais'd place hangs a Canopy of Maſſy Gold, round which hang above an Hundred *Combalenghe*, as they call them, which are large Wedges of the ſame Mettal, made in the Faſhion of Sugar-Loaves, each of above Forty Pound weight. Here alſo are to be ſeen ſeven Idols of maſſie Gold likewiſe, of the heighth of an ordinary Man, and about two Fingers in thickneſs, but within hollow; which are alſo adorn'd with precious Stones, Rubies, Emeralds, Saphirs, and Diamonds, of an extraordinary Bigneſs, upon their Foreheads, Breaſts, and Arms, and about their Middles. In the midſt of

this

this Hall ſtands a ſquare Stool, of three Hands breadth, all of pure Gold, which ſupports a Cabinet of pure Gold alſo, and overlaid with precious Stones, containing the two *Caneques*, *i. e.* two famous Pendants made in the Form of two Pyramids, of two Rubies of the length of a Man's little Finger, and the Circumference at the baſe, as wide as that of an ordinary Pullets Egg.

The Quarrel about theſe Jewels is ſaid to have cauſed as much Blood-ſhed among the Neighbouring Kings hereabouts, as might have been ſufficient for the obtaining an entire Empire; the Conteſt being not ſo much for the value of the Jewels, as that they are ſuppos'd to bring along with them a right, or at leaſt a claim of Dominion over the Neighbouring Princes. And now they are in the Hands of this King, but never worn by him, except upon the Day of his Coronation. In another Apartment ſtands the Statue of the King of *Brama*, treacherouſly Murther'd by his Subjects, ſo natural and to the Life, that it cauſes Admiration in all the Spectators, which are very Numerous, he having obtain'd the Reputation

Reputation of a great Saint, and being fam'd for Curing the Diſeaſes of thoſe that reſort to him; eſpecially the Bloody Flux. In the whole City are numbred no leſs than ſix Hundred *Pagods*, or Idol Temples, the Inhabitants amounting to an Hundred and Sixty Thouſand, beſides Merchants and Strangers; the City, as indeed the whole Kingdom, being ſaid to be very Populous. Not far from this Palace, there is a great Lake, with many ſmall Iſlands therein, which are Inhabited by their Prieſts, which they call *Raulini*. There are alſo conſtantly a great number of Boats running up and down in it, but hinder'd from all Communication with the City by a Bank, ſo contriv'd, that ſhould they beBeſieg'd, and overpowr'd by their Enemies, ſo as to be conſtrain'd to yield the City to them, they could overwhelm both it and them in a whole Deluge of Water, by breaking down that Bank.

From this City, paſſing down that Branch of the River, which runs towards the North, you come to *Orietan*; the whole Courſe of the River being extreamly delightful, the Banks being cover'd with tall Trees always green Orietan.

green and ſhady, which bending their Head towards the Water, make one continued Arbour, and defend the Travellers from the ſcortching Sun. And the variety of Apes or Peacocks flying or skipping from branch to branch adds very much to the pleaſure of the Paſſage. *Orietan* is a City of great Concourſe of Merchants from moſt Countries of the *Eaſt*, *Pegu*, *China*, *Japan*, *Malacca*; and from *Malabar* Weſtward; and other parts of *India*. 'Tis govern'd by a Deputy appointed by the King at his Coronation, receiving a Crown from his Hand, and always enjoying the Title of King himſelf; this City being one of thoſe Twelve, the Capitals of Twelve Provinces, ſubject to the Kingdom of *Arracan*; which are always govern'd by Crown'd Heads. Not far from this City ariſes the Mount of *Maum*, which imparts its Name to a Lake waſhing the Foot thereof; thither are ſent all thoſe that are Exil'd by the King, who cauſes ſtrict Guards to be kept in all the Paſſes, and further to prevent the flight of the Criminals, cuts off their Heels. The Mountain is hardly paſſable for Travel-

Travellers, being not only craggy and impervious, but ſo infeſted with wild Beaſts, that it is a difficult thing to eſcape them.

From the Mountain of *Maum*, croſſing theGulph you come to another City *Peroem*, which being ſituate near the Sea, and having a good capacious Harbour, is a Town of great Traffick. 'Tis likewiſe the Reſidence of a Governour, who exerciſes abſolute Authority within his Precincts, and keeps a Court anſwerable to the Majeſty of a King. Peroem.

Ramu is another City of equal Condition with *Peroem*, from which it is not many Days Journey diſtant, but the Way betwixt them very dangerous, whether by Land or by Water; The Sea being ſubject to ſudden tempeſtuous Storms, and that by Land lying croſs the Mountains of *Pre*, which ſeparate *Arracan* from *Pegu*, as dangerous, by reaſon of the Wild Beaſts, as the former. What is further taken notice of in theſe parts, is a Mountain called *Pora*, which in the Language of the Country ſignifies God, or an Idol; which Name it borrows from an Idol plac'd upon the very top thereof, ſitting croſs-legg'd Ramu.

upon a Pedeſtal, to which thoſe Heathens reſort with great Devotion. By this place runs a large River, from which ſome Engineers would have perſwaded the King to have cut a Channel as far as *Arracan*; but he abſolutely refus'd to hearken to the Propoſal, becauſe he thought he ſhould thereby expoſe the place of his Reſidence to the Incurſions of the *Great Mogul*, who might with Eaſe convey his Forces down ſuch a Channel.

Dianga. The next Town of Note along a tempeſtuous Coaſt, is the City of *Dianga*, or *Diango*, which ſeems to belong to the Kingdom of *Bengala*, but made by Father *Toſi* a principal City of this. Indeed this City, as well as *Chatigam*, which was undoubtedly once a City of this Kingdom, and the Government thereof commonly allotted to the King's ſecond Son, has run the riſque of Frontier Towns, frequently to change its Maſter, and to be ſometimes in the Hands of one of the Neighbouring Princes, and ſometimes in thoſe of the other. The greateſt part of its Inhabitants are *Portugueſe* Fugitives, who live here, and injoy great Priviledges and Immunities granted

granted by the King. The Fathers of St. *Auguſtine* have here likewiſe a firm Reſidence, with a good Houſe, and very decent Church. Many of them likewiſe make their abode in two neighbouring Villages, *Arracale*, and *Angarracale*.

Other places along this Coaſt ſubjected to this King, are *Coromoria*, *Sedoa*, *Zara*, and Port *Magaeni*. To which let me add the Iſland of *Sundiva*, which is an Iſland in the Gulph of *Bengala*, ſcarce twenty Miles remov'd from the Continent of that Kingdom. 'Tis about an Hundred Miles in Compaſs, and affords ſuch vaſt quantities of Salt, that it needs no other Commodities to give in Exchange for any of thoſe of the Neighbouring Countries, being able with it alone, to lade two Hundred Veſſels every Year. 'Tis ſo well fortifi'd by nature alone, without the Aſſiſtance of Art, that 'tis almoſt impoſſible to ſeize it without the conſent of the Inhabitants; which made the *Portugueſes* caſt an Eye upon it, with intent to make it a Retreat for themſelves. Accordingly in the Year 1602, they took it from the *Moguls*, who ſome time before had depriv'd its lawful Sundiva.

Prince thereof; who, after they had ſeiz'd it, confirm'd their Title to it, by a free Grant of all his Right and Claim thereto. But they never quietly enjoy'd it, firſt the Inhabitants moleſting them; and when they were Defeated, the King of *Arracan*, fearing the growth of their ſtrength in thoſe parts, endeavour'd to diſlodge them; and tho' at firſt he was conſtrain'd to raiſe the Siege, and to make an Agreement with them, yet in the Year 1603, they were compell'd to yield it to him, and retire into *Bacala*, and other parts of the Kingdom of *Bengala*.

Aſſaram, Tipora, Chacomas

Upon the Northern parts of this Kingdom, lie the Cities of *Aſſaram*, *Tipora*, and *Chacomas*, all ſaid to be the Capital Cities of ſo many Kingdoms, but all ſubject to this of *Arracan*. Indeed I take their Kings to be no more, than Deputies, or Vice-Roys, and Governours of theſe Cities, plac'd there with the great vaunting Title of Kings, by the King of *Arracan*; as we are aſſur'd of thoſe Governours afore mention'd, and that there are no leſs than Twelve of the ſame Dignity in his whole Dominions. Nor do I meet with any thing remark'd of any of them,

them, but that being places upon the Frontiers, they are conſtantly provided of good Garriſons: Unleſs I may have leave to add what Mr. *Tavernier* has Recorded of three of the Subjects of *Tipora*, which he calls *Tipra*, that he found them ſuch notable Topers, that they never gave out 'till they had drunk him dry; and at laſt when all his Wine was ſpent, ſeem'd to expreſs a great deal of concern that they could have no more. He tells, 'tis true, further, that there is a Gold Mine in the Dominions of this Prince; but ſo very courſe that it is not fit to be exported; that the King exacts no Subſidies of his Subjects, but obliges the prime of his Nobility to work ſix Days in the Year in his Mines in lieu of them. There are beſides, ſome Silk-works here, of which they make good Advantage.

Taking the Southern Stream from *Arracan*, it conducts you to the City *Dobazi*, which is a place of very great Traffick, being a Port much frequented by Strangers. Thence continuing your Voyage along the Coaſt you arrive at *Chudabe*, which being ſituate near the Sea, and having a commodious Port, is

Dobazi.

Chudabe.

alſo a place much frequented by Strangers.

Not far from hence lies Cape *Nigraes*, and by it the Iſland *Munay*, famous for the Religion of the place, being filled with Pagods and Temples, one whereof is called *Quiay Figrau*, or, the *The Temple of the God of the Atoms of the Sun*, and another *Quiay Doceo*, *the Temple of the God of the afflicted of the Earth*; and eſpecially for being the place of Reſidence for the chief of the *Raulini*, whom they ſometimes call *Xoxom Pungri*. This *Xoxom Pungri* is the chief of all the Eccleſiaſticks in the Kingdom, this Title importing as much among them, as *Pope* at *Rome*; on him depend all Spiritual Cauſes, and he is had in ſo great veneration, not only by the People, but even by the King himſelf, that he always places him at his Right Hand; and never ſpeaks to him without a profound Reverence. This Iſland is likewiſe ſpoke of by *Ferd. Mendez Pinto*, but as in the Dominions of the Emperour of *Pegu*. He tells us too that he happen'd to be in thoſe parts at the Death of one of thoſe great Men, whom he calls only the *Reclim* of *Munay*, and ſets down at length

Cape Nigraes.

the

the Ceremonies of his Interment, with thoſe of the Election and Inauguration of his Succeſſor; which would be too tedious here to recite. Let it ſuffice that the King and all the Grandees of the Court, together with all the Eccleſiaſticks, according to the Antient Cuſtom of *Pegu*, were oblig'd to attend the Funeral; the Expences of which, which were defraid by the King, amounted to an Hundred Thouſand Ducats; beſides the Garments which the King and Nobility gave to Thirty Thouſand Prieſts. See *Ferd. Mendez Pinto*, ch. 60, 61, 62.

Leaving *Munay*, and doubling the Cape *Nigraes*, you come to *Siriam*, which *Toſi* makes the laſt City of *Arracan*, tho' others account it a City of *Pegu*. However they differ not in the Situation thereof, all placing it upon the Borders of the two Empires. But Father *Toſi* adds, that it was thither the Emperour of *Mogo* retir'd with his Victorious Army, laden with the Spoils of the City of *Tangu*, Subject to the King of *Brama*; where he found not only a vaſt Treaſure, but the white *Elephant*, and the two *Canoques* before mention'd. The City of *Siriam*, is not at preſent in that Splendour and flou- Siriam.

riſhing Condition it has formerly been, having once been the Metropolis of a Kingdom, and the place of Reſidence for the King and Court; and encompaſs'd with very ſtrong Walls, the Foot-ſteps whereof remain to this Day. But the laſt King thereof, being in the Year 1567, beſieg'd therein by the King of *Pegu*, with an Army of Fifteen Hundred Thouſand Men, and having ſuſtain'd a tedious Siege, to the Deſtruction of no leſs than the third part of the Enemies Army, when he could no longer hold out, rather than fall into their Hands, deſtroy'd himſelf by Poiſon, leaving the City with all its Nobles and Treaſury a Prey to the Conquerour, who Tranſported them to *Pegu*. From this place to *Arracan*, you may paſs by Barges along a ſmall River that runs between them.

In ſhort, this Kingdom of *Arracan*, or Empire of *Mogo*, is ſaid to comprehend twelve leſſer Kingdoms, and twenty four Provinces, of which, beſides thoſe already mention'd, my Authors have not given me ſo much as their Names.

INHA-

Inhabitants

OF

ARRACAN.

THE Inhabitants of *Arracan*, for their Shapes and Features ſeem moſt to affect thoſe, which are moſt contemned by thoſe of other Nations; they prize a broad and flat Forehead; to effect which, they bind a Plate of Lead hard upon the Fore-heads of their Children as ſoon as they are born, which they do not remove 'till it has had its effect. Their Noſtrils are large and open, their Eyes ſmall, but Quick; their Ears reach down to their Shoulders, like the *Malabars*; and no Colour is ſo pleaſing to them as a dark Purple. In their Feaſts they have always plenty of Proviſions, but ſuch as are neither pleaſing to the Eye, nor grateful to the Palate. They mix with their choiceſt Diſhes, Rats and Mice, and Serpents, *&c.* which, to thoſe that are not accuſtom'd to ſee ſuch things upon their Tables, are

Toſi, *vol.* 2. *pag.* 46. *Features, and Diet.*

are very offenſive. Fiſh they never eat, but when putrid and Corrupted, affirming them then to have the ſweeteſt Reliſh. Of theſe alſo they make a kind of Muſtard, which they call *Sidol*, taking out the back-bone, and beating their Putrid Fleſh into a Conſiſtency, after it has been dried in the Sun, and with this they ſprinkle all their Victuals. The poorer ſort eſpecially, make uſe for this purpoſe, of a Fiſh ſo rotten, and of ſo ill a ſavour, that no man can paſs by the places, where 'tis prepar'd, without ſtopping his Noſe: The Richer uſe Crab-fiſh leſs Corrupted, with ſome other Ingredients mixt therewith, which makes it leſs unſavoury. Their manner is to ſet upon the Table a Hundred or two Hundred ſmall Diſhes at once, that every one may taſte what he likes beſt; but Bread they have none, inſtead of that ſerving themſelves of Rice, either parch'd or bruis'd; or otherwiſe order'd by them in the Flower.

Cuſtoms about the Sick.

When they are ſick, they make uſe of the Phyſician, but ſend for the *Raulini*, who are their Prieſts; who coming to them blow upon them with their Mouths, and repeat ſome certain Prayers over them; which, if it immediately effects not the Cure,

Cure, (as you may believe it ſeldom does) then they make uſe of the opportunity of making their Advantage of the Patient. They tell him he muſt offer a Sacrifice to *Chaor-Baos*, i. e. the God of the four Winds; who, they perſwade them is the Author of all Diſtempers. This Sacrifice they call *Calouco*, conſiſting of fat Capons and Hens, Hoggs and other Creatures, according to the Abilities of the Sick Perſon; and muſt be repeated four times, to every Wind diſtinctly, if he does not recover before; upon all which the *Raulini*'s feaſt themſelves, with a great deal of Jollity. But if all this does not avail to the driving away the Diſtemper, then muſt the Wife or neareſt Relation of the infirm Perſon, make a ſolemn Vow to perform, if he recovers, another Ceremony, which they call a *Talagno*. The performance whereof is thus; the Perſon that makes the Vow, having provided a Convenient Chamber, and hanged it with the richeſt Tapeſtry, and erected an Idol upon an Altar at the end thereof, with other neceſſary Preparations, upon the Day appointed, the Prieſts and Relations of the Sick, repair

pair to the place, and are entertain'd with moſt ſumptuous Feaſts for Eight Days together, all ſorts of Muſick attending all the time. But what is the moſt abſurd part thereof, the Perſon that makes the Vow, is oblig'd to dance as long as he is able to ſtand, and when his Legs will ſupport him no longer, he muſt take hold of a piece of Cloath, faſten'd to a Beam for that purpoſe, and continue dancing 'till he has quite exhauſted his Spirits, and he drops down as a Dead Man in the place. Then is the Muſick redoubl'd, and all the Spectators ſecond it with their Rejoicings, and are ready to Envy him the happineſs he then Enjoys, ſuppoſing him all the while he lies in this Condition, to Converſe with the Idol. This Exerciſe he is bound to repeat as long as the Feaſting continues; but if his weakneſs will not permit, then muſt ſome near Relation ſucceed in his place; and if at laſt the Perſon recovers after the *Talagno* is compleated, he is carried to the Pagods, and anointed with Oils, and Odoriferous and coſtly Perfumes, from the Head to the Foot. But if notwithſtanding all theſe Sacrifices and

Vows,

Vows, the Sick Perſon die at laſt, the *Raulini* have another ſetch, they tell them all theſe Sacrifices were well accepted by the Gods, and the Reaſon why they granted not the Sick a longer life, was, becauſe they deſign'd him a greater Favour by taking him to themſelves, and recompencing him in another World.

Not leſs Superſtitious and abſurd are they in their manner of Interment. For the Dead Corps being brought into the middle of the Houſe, the *Raulini* walking round about it, cant over certain Prayers, whilſt others perfume the place with Incenſe; the greateſt part of the Family in the mean time keeping ſtrict Watch, and beating upon a broad piece of Braſs. This they tell you they do, leſt to the great Diſgrace and Damage to the Party deceas'd, a *Black Cat* ſhould paſs over him, for then he would be conſtrain'd to return to life again with Ignominy, and be depriv'd of that happineſs they ſuppoſe him to Enjoy in another World. Before the Deceas'd be carried out of the Houſe, they invite to a Banquet, a ſort of People called *Graii*, of which if they are not at leiſure *Funerals.*

ſure to accept, it cauſes a moſt doleful Lamentation among the Relations of the deceas'd, taking that for a certain Sign that his Soul is Condemn'd to Hell, which they call the *Houſe of Smoak*. The Coffin is adorn'd according to the Abilities of the Perſon, and being firmly perſwaded of the Tranſmigration of Souls into other Bodies, they never fail to paint upon it the Figures of Horſes, Elephants, Eagles, Cows, Lions, and the moſt noble Creatures they can imagin, as it were to direct the departed Soul to the beſt Lodging. Unleſs out of pure Humility, the deceas'd order before-hand, Rats and Frogs, and the vileſt and moſt deſpicable Animals to be drawn in their ſtead, as the moſt ſuitable Receptions for his polluted Soul. In this manner the Body is carried out into the Fields, and there burnt to Aſhes, the *Raulini* kindling the Fire, and the Relations attending clad all in White, which is their Mourning Attire, except a black Hatband round their Heads.

Religion. Their Religion in general is nothing elſe but an abſur'd Heatheniſh Superſtition; and they are diſturb'd at the moſt

moſt common things, looking upon the Barking of a Dog, or the like, as the Omen and Preſage of ſome notable Event. Upon which the *Raulini* are immediately conſulted, who know how to Entertain them with a Thouſand Fopperies. They have their Domeſtick Idol, beſides thoſe in their publick Temples, which are ſo numerous, that in one alone are ſaid to be no leſs than Twenty Thouſand. To this Domeſtick God, they conſtantly before they Eat, offer a part of their Proviſion; and wear his Mark burnt into their Arms, or Sides, or Shoulders with a hot Iron; and by him Swear. Thoſe that are of ability, ſend Portions likewiſe to the publick Temples, which are built in the form of a Pyramid or Steeple, higher or lower, according to the Pleaſure of the Founder. In the Winter time, they Cloath their Idols that they may not take cold, in hopes of a mighty Recompence for ſuch an act of Charity to them. At a certain time of the Year, they celebrate a Feſtival, which they call *Sanſaporan*, in commemoration of the Dead, wherein they make a ſolemn Proceſſion in Ho-

nour

nour of one of their Idols, called *Quiay Poragray*, which is carried in an heavy Chariot, with Ninety of the *Raulini* clad in yellow Sattin, attended thro' all the Streets of the City; many, as he paſſes, throwing themſelves under his Chariot Wheels, and others hanging themſelves upon Iron Hooks, faſten'd for the purpoſe, and Sprinkling him with their Blood. And in ſuch high Veneration are held theſe Martyrs of the Devil, that every Man thinks himſelf happy, on whom one drop of their Blood ſhall chance to light. Nay, the very Hooks on which they hang, are with great Reverence taken down by the *Raulini*, and as *ſacred Relicks*, carefully preſerv'd in their Pagods.

Prieſts. Their *Raulini*, or Prieſts, are divided into three Orders, diſtinguiſh'd by the names of *Pungrini*, *Pangiani*, and *Xoxom*, ſomthing reſembling the Diſtinction of Biſhops, Prieſts and Deacons. They are cloath'd in Yellow, having their Heads Shaven, and all below the *Pungrini* uncover'd; but theſe wear a Yellow Mitre, with the point turn'd, and falling backwards. They are tied to live ſingle, both by Vow, and under

der Penalty of Degradation, and being reduc'd into the number of Laicks, and taxed as they. They live partly in Cloiſters founded by their Kings, or great Men, which are generally very ſumptuous, and partly in their own Houſes, and of their own Eſtates; but all under one Head their *Xoxom Pungri* before mention'd. To theſe are recommended the Children, as well of the Nobility, as of the inferior ſort, to be Educated in the Knowledge of their Religion and Laws; and they are ſaid to be exceeding Hoſpitable to Strangers. They have amongſt them many Hermites, not unlike the *Jogues* before ſpoken of; whom they divide into *Grepi*, *Manigrepi*, and *Taligrepi*, who for ſome ſevere and rigorous Penances inflicted upon themſelves, are had in great Eſteem among the People.

THE GOVERNMENT, &c. OF *ARRACAN.*

THIS King, for the vaſtneſs of his Treaſure, and ſtrength for War, is as conſiderable as moſt of the Princes of the *Eaſt*, and within leſs than an Hundred Years ſpace, has much inlarg'd his Dominions by his Conqueſts, as well in *Pegu*, as *Bengala*. (But in his Wars againſt the *Portugueſe* he was never ſucceſsful, a Fleet of his, of no leſs than five hundred and Forty Sail, being defeated by them in the Year 1605,

Jarric. l. 6. c. 29.

1605. And not long after coming againſt the Fort of *Siriam* with a Fleet of Twelve Hundred Sail, together with a Land Army of Thirty Thouſand Men, with three Thouſand five Hundred great and ſmall Canon, he was thrice beat both by Land and Sea, and forc'd to retire.

The Government is chiefly in the hands of Twelve Princes, to whom he gives the Title of Kings, reſiding in his Principal Cities, in Twelve Magnificent Palaces built for the King himſelf; in all which are great Seraglio's, the Governour being oblig'd Yearly to chuſe Twelve Girls, born that year within their Precincts, who are brought up at the King's Charge, 'till they are twelve Years old, at which age being brought to his Court, he chuſes by the ſmell of their Garments, in which they have been made to ſweat, thoſe whoſe Scent pleaſes him, diſpoſing of the reſt to the Gentlemen of his Court.

The King's Titles.

He aſſumes to himſelf as great Titles as any of his Neighbours, ſtiling himſelf *Padxa*, or *Emperour of* Arracan, *Poſſeſſor of the White* Elephant, *with the*

two Caneques, *and by vertue of them, rightful Heir of* Pegu, *and* Brama; *Lord of the Twelve* Boioni *of* Bengala, *and the Twelve Kings who lay the higheſt Hair of their Heads under the Soles of his Feet*; with others of the like importance. His ordinary reſidence is at *Arracan*, but in the Summer time 'tis uſual with him to ſpend two Months in a kind of Progreſs by Water from thence to *Orietan*; in which he is attended by all the Nobility, in Boats ſo artificially contriv'd, with diſtinct Apartments, and Conveniences for the Court, that they appear rather a floating Palace or City, than a Fleet of Boats. Nor does he at this time omit the Adminiſtration of Juſtice, but hears Cauſes, and attends publick Buſineſs, as much as in his Palace. One Pretence for his Marine Progreſs, is to viſit the Pagod of their Supream Deity, whom they call *Quiay Poragray*, and to whom the King daily ſends a ſumptuous Dinner. By this and ſeveral other Inſtances, they ſhew themſelves very Superſtitious; and this Superſtition frequently leads them into Acts of the moſt inhumane Cruelty. 'Tis related of one

Toſi *vol.* 2. *pag.* 45.

of

of them, that being told he could not long ſurvive his Coronation, which is uſually perform'd with the greateſt Ceremony and Pomp imaginable, the Twelve *Royolets* attending, and the *Xoxam Pungri* ſetting the Crown upon his Head, he deferr'd that Ceremony Twelve Years after he came to the Crown. But being preſs'd to it by his Lords, and not able handſomly to put it off any longer, he conſulted a *Mahumetan*, whether there was any way to avert the Omen; who, with a barbarous intent to deſtroy thoſe whom he counted Enemies of his falſe Prophet, advis'd him to make a Compoſition of ſix Thouſand of the Hearts of his Subjects, four thouſand of thoſe of White Cows, and two thouſand of thoſe of White Doves, which, being uſed as an Electuary, would protect him from that Preſage. This the King believing, built a Houſe, the Foundations whereof, to make it ſtill more auſpicious, were laid upon Women great with Child; and in that, butcher'd no leſs than Eighteen Thouſand innocent Perſons, to preſerve his own hateful Life.

Race. Of the Deſcent of theſe Kings, we have no account in any Author I have ſeen; nor whence they derive that Appellation of *Moghi*. Only we are told by *Toſi*, they are very careful to preſerve the Blood unmixt, upon which account the King is oblig'd to Marry his Eldeſt Siſter.

THE

THE KINGDOM OF *PEGU.*

THE Kingdom of *Pegu* is bounded on the *North* with the Countries of *Brama*, *Siammon*, and the *Calaminham*; towards the *Weſt* it is partly ſeparated from *Arracan* by the Mountains of *Pre*, and partly waſh'd by the Gulph of *Bengala*, extending it ſelf along the Coaſt from Cape *Nigraes*, being about 16 Deg. of Northerly Latitude, as far as the City of *Tavay*, whoſe

Bounds and Extent.

whoſe Elevation is ſaid to be 13 Deg. On the *Eaſt* it joins with *Lao*, on the *South* it touches upon the Territories of *Siam*. But theſe Bounds are by no means fixt and determin'd, being ſubject to many Alterations, as it has prevail'd over its Neighbours, or they on the contrary over it. In the Year 1690, one *Brama*, King hereof, by his Victorious Arms extended its limits beyond thoſe known to his Predeceſſors, ſubduing the King of *Siam*, and reducing him to be Tributary to the Crown of *Pegu*. But this continued no longer than to the time of his immediate Succeſſour.

The Soil, being water'd with ſeveral Rivers, one whereof ariſing from the Lake *Chiamay*, takes a Courſe of between four and five hundred Miles before it falls into the Sea, is very rich and fertile, abounding eſpecially with Rice and good Paſturage for their Cattle. The River is known by the Name of *Pegu*, after that of the Country and City which is waſht by it; but for the Advantages it brings, and its conſtant Annual Inundations, 'tis not unfitly

ſtiled

ſtiled by *Maffeius*, the *Indian Nile*. Its Overflowings are indeed almoſt incredible, reaching Thirty Leagues beyond its uſual Courſe; and by leaving behind it a kind of Slime or Mud upon the Ground, ſo Enriches their Soil, and increaſes their Crops of Rice, that a hundred Ship Loads thereof have been Exported in a Year, without ſo much as being miſs'd. Maffeius, *lib.* 16.

But a great augmentation of the wealth of the Country, which, before a late Deſolation in its Wars againſt *Arracan* and *Siam*, was eſteem'd as great as of any Kingdom in the *Eaſt*, are the Precious Stones, ſuch as Rubies, Topazes, Saphirs, Amethiſts, *&c.* all which the Inhabitants comprehend under one common Name of Rubies, and diſtinguiſh them only by their Colour, calling the Saphir the Blew; the Amethiſt the Violet; the Topaz the Yellow Ruby; and ſo of the reſt. But that which properly obtains that Name, is a Jewel tranſparent, ſparkling Red, and towards the extremities thereof, or near the ſurface, ſomething incling to the Violet of the Amethiſt. Some take it to be the ſame *Precious Stones.*

Cl. Srim. ſame with the *Hyacinth* of the Ancients, and a notable Critick would perſwade us, that *Jacut*, the Name given it by the *Arabians* and *Perſians*, is deriv'd from the word *Hyacinthus*. 'Tis found in ſeveral places of the *Indies*, as alſo in *Europe*; but thoſe moſt valued, are the Stones of *Ceylon* and *Pegu*; the chiefeſt place for them in this Kingdom, being the moſt barren part thereof, *viz.* a Mountain near *Capelan*, or *Cablan*, between *Siriam* and *Pegu*; as likewiſe thoſe Hills which ſtretch from this Kingdom to that of *Cambodia*. They are diſtinguiſh'd into four ſorts or ſpecies, the Ruby, the Rubacel, the Balace, and the Spinel; of which the firſt is much preferr'd before the reſt. The natural ſhape is generally Oval or Globular, being ſcarce ever found with Corners. Their Value, as that of the Diamonds, increaſes proportionably to their Weight, being weighed by *Ratis*, whereof one is reckon'd three Grains and a half, or ſeven eighths of a Caratt, and a Stone of this Weight has been ſold for twenty Pagods; one of two *Ratis*, and one of eight, for eighty five Pagods; one of three *Ratis*, and one fourth

fourth, for an hundred eighty five; one of four *Ratis*, and five eighths, for four hundred and fifty; one of five *Ratis*, for five hundred twenty five; and one of ſix *Ratis* and half, for nine hundred and twenty Pagods. But if the Stone exceed this Weight, and be clean and perfect, there is no certain value to be ſet upon it. Of the Vertue of this Stone, as well as the Diamond, 'tis pleaſant to read the Conceits of ſome fanciful Men, as that 'tis a Soveraign Antidote againſt Poiſon, either wore, or taken inwardly in Powder, and a great Preſervative againſt the Plague; that it chears the Heart, expels Sorrow, reſtrains Luſt, drives away frightful Dreams, leſſens ſleep, inſpirits the Blood, and incites to Anger; and, what is beyond all theſe, by its changing Colour, foretels approaching Dangers or Calamities to him that wears it; and the more darken'd and obſcur'd it appears, the greater will be the Misfortune. To this purpoſe one *Wolfgangus Gabelchoverus* relates of himſelf, That travelling with a Wife, a Rubie ſet in a Ring, which he wore upon his Finger, chang'd colour ſeveral

Tavern. *part* 2. *pag.* 144.

Boet. *l.* 2. *c.* 14.

ral times, 'till at laſt it ſeem'd to have loſt its ſplendour, and was turn'd almoſt quite black; whereupon he took it from his Finger, and laid it aſide, his Mind preſaging ſome great Evil hanging over the Head either of himſelf or Relations; which happen'd accordingly, for in a few Days, he tells us, his Wife fell ſick and died; after whoſe Death, his Ruby immediately recover'd its Ancient Luſtre and Beauty. The Balace Ruby is ſuppos'd by ſome, to have taken its name from *Palatium*, or Palace; becauſe it is, as it were the Palace or Matrix, in which are form'd the true Rubies. Others think the Name is deriv'd from *Bala*, which in the *Perſian* Language ſignifies high or topping, which agrees to the natural Form of the Stone, which is commonly oblong or pointed; the moſt probable Conjecture is that of *Marcus Paulus Venetus*, that it is borrow'd from the Country, where they are found in the greateſt Plenty, which he ſays is by the Inhabitants called *Balaheia*. Tho' I muſt confeſs, I could have wiſh'd he had given us ſome better hints, whereby to find out that Country.

THE

THE INHABITANTS OF *PEGU.*

THE Inhabitants are of Colour, rather Tawny than Black, not unlike thoſe of *Arracan*; but in their manners more corrupt, than any I have yet met with. Their very Women ſeem to have loſt all Natural Modeſty, going almoſt quite Naked, with only a thin Covering about their Middles, ſo carelelly bound about them, as not to cover their ſhame. They tell us indeed, in excuſe for it, they were injoin'd to go ſo by an ancient Queen of the Country; who to prevent a worſe Vice in the *Cuſtoms.*

the Men, commanded them to uſe this means of ſtirring up and inflaming their Deſires towards them. Their Habitations are as ſlovenly as their Manners corrupt, making no Scruple to lodge in the ſame Room with their Hoggs; and as for their Diet they always take care to ſeaſon it with *Sidol*, mention'd in the Deſcription of *Arracan*, ſo nauſeous and offenſive, that none but themſelves can endure ſo much as the ſmell thereof. Their Marriages are likewiſe looſe and uncertain; for the Man, as it were buying his Wife, being oblig'd to pay a Dowry to her Parents; if after he has ſome time Enjoy'd her, he diſlikes either her Perſon or Conditions, he has liberty of divorceing her, and remitting her back to her Relations. On the other ſide, if the Woman or her Friends diſlike her Husband, they may take her away from him, repaying only the Dowry he gave to them. When any Stranger comes to reſide amongſt them, they offer him his choice of their Daughters, one of which he hires at a certain rate, according to the time of his ſtay, to cohabit with him; and at his departure, ſhe returns again

Tom. Vol. 2 pag. 69.

to

to her Parents, without the leaſt diſgrace. Nay, ſhould the ſame ſtranger return again into the Country, tho ſhe ſhould be Married to another Man, her Husband is oblig'd to reſtore her to him for the time of his continuance there, and when he leaves the place, receive her again.

They are Superſtitious to the higheſt Degree, and great Worſhippers of the Devil, making, as the *Manichees* of old, two Authors of Beings; one the Author of all Good, which is God, and the other of all Evil, which is the Devil.

Upon this Principle they are as zealous in the Worſhip of the Devil as of God, and uſe as much Art and Pains to obtain his Favour. When any ſickneſs, or other Calamity befalls them, their firſt Addreſſes are to him, making Vows to him, if he will free them from their preſent Miſery, and ceaſe to afflict them for the future. Nor dare they omit the ſolemn Performance of theſe Vows, upon their Recovery. But chuſing a Man, whom they call the *Father of the Devil*, as being one of the greateſt of his Prieſts, and beſt underſtanding,

ſtanding, or at leaſt pretending to do ſo, what will be moſt acceptable to him, to direct them, make a great Feaſt, attended with Muſick of all ſorts, to pacifie and appeaſe this incenſed Adverſary. Many of them will run about the ſtreets in the Morning, with one hand full of Rice, and a Torch in the other, crying aloud, *They go to give the Devil his Breakfaſt, that he might not hurt them all that Day.* Others, before they eat, throw part of what they have over their Shoulders to feed him. And with ſuch a panick Fear are they ſtruck at the thoughts of this *Author of Evil*, that they will run, as if they were really poſſeſt, from a Man in a Mask, leſt he ſhould prove a Devil come out of Hell to torment them. And at a place call'd *Tavay*, they have a Cuſtom to repleniſh their Houſes with Victuals, and then leave them for three Months, that the Devils may come and dwell in them, feeding upon what they have provided; and to be propitious to them all the reſt of the Year.

They have an Order of Religious among them had in much eſteem, who do

do frequently oppoſe this Diabolical Worſhip, but are not able to root out of the minds of the People, what their Fears have ſo deeply imprinted there. Theſe Religious they call *Telapoi*, who are not unlike *Mendicant Fryers*, living upon the Alms of the People, and ſo highly venerated by them, that they would be glad to drink the Water wherein they waſh their Hands. They are uſually of the very dregs of the People, but aſſume to themſelves great ſtate and Majeſty, walking thro' the ſtreets with a grave compos'd Countenance and Gate, in long Robes girt with a leathern Girdle four Fingers broad, at which hangs a Bag in which they beſtow what they get. Their Heads are always cover'd, but they ſuffer not a hair to grow on them, or any other part of their Bodies. Their Habitations are in the Woods, in little kind of Neſts or Cages upon the Tops of the Trees, for fear of the Tygers that infeſt thoſe Parts. Every New Moon, others ſay, every *Monday*, they preach to the People, calling them together by the ſound of a Bell, or Baſon; and for the Subject of their Diſ-

courſes, they generally make uſe of ſome Precept of the Law of Nature, as *not to ſteal, not to commit Adultery, not to bear falſe Witneſs*, &c. a ſtrict performance whereof they think ſufficient to Salvation, however extravagant they may be in matters of Opinion and Speculation. Nor do theſe latitudinarian Principles fail of a very good effect, making them very Charitable, and Hoſpitable to Strangers; nor in the leaſt diſpleas'd when any of their People embrace Chriſtianity, and are baptis'd. When they die, they are moſt ſumptuouſly interr'd at the Expence of the People, being burnt in a very coſtly Pile of the moſt precious Woods that can be got. Their Aſhes they caſt into the River, but the remainder of their Bones they bury near the Hut where they liv'd.

In matters of Faith, beſides that Manichean Principle before mention'd, they hold divers others, hardly conſiſtent with it; as an eternal Succeſſion of Worlds, without Creation; and a multiplicity of Gods to govern them; as for Example, they ſay this preſent World is to be under the Government

of

of Five ſeveral Gods, of which four are already paſs'd; and now above two thouſand two hundred Years elapſed ſince the Death of the laſt of theſe; ſo that they expect ſuddenly the coming of the Fifth, after whoſe Deceaſe, the World it ſelf is to be deſtroy'd by Fire, that a new one, Phœnix-like, may ſpring out of the Aſhes. The Souls of Men, they ſay, after ſeveral Tranſmigrations, attain the Perfections and Felicity of their Gods; which is no other than a ſtate of Annihilation. For firſt they paſs thro' the Bodies of living Creatures, Beaſts, and Birds, *&c.* and they are receiv'd into a place they call *Naxàc*, *i. e. the place of Torments.* Whence they being, after a long Confinement, ſet free, they are admitted into *Sevum*, a ſecond receptacle for departed Souls; a place of all ſorts of ſenſual Pleaſures, and a true *Mahometan* Paradiſe. Having accompliſh'd their time in this likewiſe, they arrive at their laſt and irreverſible ſtate, which they call *Nibam*, which imports as much among them as a total Privation of the Eſſence both of Soul and Body, or a ſtate of Annihi-

lation. But this is to be said for them, that they are not so wedded to any of these Opinions, as not to be willing enough to hearken to, and embrace other Doctrines, when they are made known to them.

They have a strong Opinion of the Sanctity of Apes and Crocodiles; insomuch that they think them infallibly happy, who chance to be devoured by them.

Festivals. Every Year they keep five solemn Festivals, which in their Language are by a general name called *Sapans*, and distinguish'd by the Names *Giachie*, *Catena Giaimo*, *Segienou*, *Daiche* and *Donon*; the first of these is solemniz'd about thirty six Miles from the City of *Pegu*, the King, Queen, and whole Court being oblig'd to be present, with great Pomp and Splendour. The second is observ'd in the City of *Pegu*, where the chief Men erect Pillars and Pyramids of different Fashions, round which in the Night they hang lighted Torches and Wax Candles, and the like, to enlighten those that come to Worship the great Idol. The Third is kept in Honour of a particular Idol, before

before which the King, Queen, and their Children, preſent themſelves in Triumphal Chariots. The Fourth is the Feaſt of Water, the King, Nobles, and all the People ſporting themſelves by throwing Water one upon another; and 'tis impoſſible to paſs the Streets without being ſoundly wet. Laſtly, the Fifth is celebrated only at *Macao*, but the King and whole Court are always there; and their greateſt Recreation and Entertainment is to ſee the Courtiſans in their Barks upon the Water; the Prize of the firſt being a Statue of Gold; to the ſecond, one of Silver; and all the reſt are expos'd to the Deriſion of the Spectators.

The King of *Pegu* has been reckon'd by ſome Authors, next to the *Great Mogul*, and the Emperour of *China*, one of the greateſt Princes of the *Eaſt*. Eſpecially during the Reign of *Brama*, who was able to bring an Army into the Field, conſiſting of above a Million and half of Men, and not arm above one in ten of his Subjects. And his Son lay Siege to *Joudia* the Capital City of *Siam*, with an Army of Nine Hundred Thouſand Men; and had certainly ta- Tofi, Vol. 2. Pag. 63.

ken it, had not the beſieg'd found means to *drown the Country* round about; which Inundation ſwept away all that vaſt Army, except Seventy Thouſand Men, many that eſcap'd drowning being afterwards deſtroy'd by the *Siameſes*, ſallying out upon them, ſhut in by the Water, in *Barges*; but the reſt, after much hardſhip, without either Horſes or Baggage, got back to *Martaban*. This Misfortune was follow'd by ſeveral others; for being incens'd by his Loſſes, he grew Cruel and Tyrannical againſt his own Subjects, provoking them thereby to Rebel againſt, or at leaſt Revolt from him.

OBSER-

Fort St. *George* January 1*st*, Anno, 16$\frac{79}{80}$.

A Collection of Coyns *now Current in the Kingdoms of* Indostan, Persia, Gulcondah, Vizapore, Japan, Syam, Pegu, Atchein, Quedda, Arabia, *&c. With their several Weights, Fineness and Values here at this present*, &c.

N°	Ps.		oz.	dw.	gr.		Marks		Pa	fa	ca	Pa	fa	ca	Pa	fa	ca
						Indostan.											
1	1	The Gold Mohurpo.	—	7	2	fine.	9	$\frac{7}{8}$				3	22	3			
2	1	The Silver Rupee.	—	6	19		9	$\frac{1}{2}$					10	3			
	1	The Copper Pice.															
		The Cowree Shell.														3	33
						Persia.											
3	1	The Silver Abass 5 sh.	—	5	20		9						8				
4	1	Ditto of 4 Shahees.	—	4	16		8	$\frac{5}{6}$					6	3			
5	2	The Silver Mamoode.	—	2	8		7	$\frac{1}{12}$		2	4		4	8			
						Golcondah.										19	5
6	1	The Silver Rupee.	—	7	2		9	$\frac{1}{2}$					11				
7		Ditto Half.	—	3	13								5	3			
8	4	Quarter.	—	1	18$\frac{1}{2}$					2	5		11	—			
9	4	Eighths.	—		21$\frac{1}{4}$					1	2$\frac{1}{2}$		5	3			
10	8	Sixteenths.	—		10$\frac{5}{8}$						4$\frac{1}{4}$		5	3			
															1	2	3
		The Pagoda of															
11	1	Madrass.	—	2	5		8	$\frac{5}{8}$					1	—			
12	1	Polliacatt.	—	2	5		8	$\frac{5}{8}$					1	—			
13	1	Gulcondah.	—	2	4$\frac{1}{2}$		8	$\frac{1}{2}$					35	3			
14	1	Ditto half *Pa.*	—	1	2$\frac{1}{2}$		8	$\frac{5}{8}$					18	1			
15	1	Cavere Pack.	—	2	5		8	$\frac{5}{8}$					35	4			
16	1	St. Thoma.	—	2	5		8	$\frac{1}{4}$					34	—			
															5	15	5
		The Gold Fannam of															
17	2	Madrass.	—	—	2$\frac{1}{4}$		4	$\frac{1}{8}$		1	—		2	—			
18	1	Polliacatt.	—	—	6		2	$\frac{7}{8}$		1	2		2	4			
19	2	Trevelore.	—	—	6		4	$\frac{9}{16}$		2	$\frac{1}{2}$		4	1$\frac{1}{2}$			
20	1	Carullepollam.	—	—	6		4	$\frac{9}{16}$		2	$\frac{1}{8}$		2	1			
21	1	Trippote	—	—	6		3						1	3			
22	1	Madrepack.	—	—	6		3	$\frac{1}{4}$					1	3			
23	1	Apperingee.	—	—	3		10						2	—			
															—	16	—
		The Copper Cash of															
	1	Golcondah.															
	2	Madrass.															
	1	Polliacatt.															
	1	Metchlepatam.															
						Vizapore.											
		The Silver Coyns the same with Gulcondah, except the															
24	1	½ Rupee of Seere Cawn.	—	1	18$\frac{1}{2}$		9	$\frac{1}{2}$					2	4			
															—	2	4

Nº	Ps.		oz.	dw.	gr.		Matts.		Pd	fa	ca	Pa	fa	ca	Pa	fa	ca
		The Gold Pagoda of Sanagree.				*Vizapore.*											
25	1			2	4		8	¼					34	3			
26	1	Chengie.		2	4½		8	¼					34				
27	1	Porto Novo.		1	16		8	½					27				
28	1	Jellice ⅛ Pa.		1	2		8	¼					17			3	4	3
		The Gold Fannam of							va								
29	1	Candera.			6		5	¾					3				
30	2	Arrellure.			6		3	¼			3		3				
31	1	Neggapatam.			6		3	¼		1			1	3			
32	1	Madre Naigue.			5¾		3						1	5			
33	2	Jelcurcoo.			6		3	½		2	3		5			14	2
						Atchein.											
34	2	The Gold Mace.			9½		7			5	⅛		10	1½		10	1½
						Quedda.											
35	2	The Gold Copan or Mace.			10		8			6			12			12	
						Goa.											
36	1	The Gold St. Thoma.		2	5½		7	¼					32	2			
37		The Silv. Sherephene.		7	4		7				7		7			1	3
						Japan.											
38		The Gold Copan.		11	10		8	⅛					5	6			
	1	Ditto Quarters.															
						Syam.											
		The Silver Tecull.		7	4		9	⅛		12							
		Ditto Halves.															
		Quarters,															
42		Eighths.															
													1	3			
		Gold Matts 23 Ps. their fineness, as p Nº *viz.* p mº					%	Matts	Nº 12th.		Mat.						

OBSERVATIONS

Concerning the Nature of the

SILK-WORMS.

IN *India* the *Silk-Worms* in *November* are in Eggs 12 Days. Or according to the Natives Account, one *Aggoa*, from which the Silk then made, is called *Aggoued-bund*, and is the beſt that is made all the Year. After twelve Days from the firſt of *November*, the Worms are hatch'd, or come out of their Eggs, and are laid upon Matts.

The four firſt Days after they are laid upon Matts, they give them Mulberry Leaves, cut into ſmall thin pieces, to feed upon Four times a Day, *viz.* Morning, Noon, and at 3 and 9 a Clock.

The 5th Day they muſt not be fed at all.

The 6th day the Worms will be ſomewhat bigger, and muſt be fed with big pieces of Leaves, and that four times a Day, according to the times before mention'd.

The 7th, 8th, 9th, feed them as on the 6th day.

The 10th Day they muſt not be fed at all.

The 11th Day they muſt be fed with larger pieces of Leaves, and four times a day, as formerly.

The 12th day they are to be fed with whole Leaves, and four times a Day.

The 13th and 14th they muſt not be fed at all.

The 15th, 16th, 17th, 18th, they muſt be fed with whole Leaves, and four times a day.

The 19th Day, feed them five times; *viz.* Morning, Noon, at 3, and 9 a Clock, and at Mid-night, and continue to feed them ſo to the 26th inclusive.

The

The Worms from about the 14th day, will begin to be green, and at the 26th day will be about 2¼ Inches long.

The 17th day they will be of a Colour like Yellow and White, and then you muſt not feed them any more, becauſe they begin to ſpin.

The 28th day, they muſt be put upon Ledges of Matt, faſten'd to a large piece of round Matting, the Ledges being about an Inch high from the Mat, and running round like a Screw, beginning at the Center of the Mat, and running round at about a handful or three Inches diſtance to the Circumference. When the Worms are put upon thoſe Ledges, they ſet the Mats leaning in the Sun, about 8 in the Morning, and let them ſtand for 1½ Hour; then they put them into the Houſe or Shade, leaning againſt the Wall; after, at 4 a Clock in the Afternoon, they put them again into the Sun, and let them ſtand 'till Sun-Set; then they put them in the Houſe or Shade, leaning againſt a Wall, and in this Day and Night's time, they will have made their Houſes.

The

The 29th Day they take the Worms with their new Silk Houſes, and put them upon other Mats, flat, without any Ledges or Partitions, and ſo lay ſeveral Mats upon Frames one over another.

The 30, 31, 32, and 33 days, they ſpin within their Houſes of Silk, and then they take each Worm with its Houſe, and ſhake it at their Ears, and thoſe that are alive, they are good, and fit for Breeders, which are kept for ſuch, and thoſe that make no noiſe are dead, having ſpun away their Life. Sometimes $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{16}$ live; ſometimes more, and ſometimes leſs; for great Heats and Colds kill many.

The 34, 35, 36, 37th days, they continue ſpinning.

The 38th day the Worms eat thro' their Houſes, and are like a Butterfly; after which they take up their Houſes, and put the Worms upon new Mats; the Males they know by their ſlenderneſs, and the Females by the contrary, which, being plac'd near each other, join; but if there be more of one ſort than the other, then after they have done with the leſſer number, either

ther Males or Females, they join them with the reſt, and let them lie all Night.

The 39th day they throw away the Males.

The 40th the Females lay their Eggs, after which they throw them away likewiſe. So that the whole Life of theſe Worms, is but 12 days in the Egg, and 40 days out of it; in all 52 Days.

The next Silk is made in *January*; and then the Worms are fourteen days in the Egg, and 40 afterwards before they die. This Silk is called *Maug-Bund*, and is the Sixth, and worſt ſort of Silk. The making of it ends about *February* the 14th.

The next is made from *February* the 14th to the 24th of *March*, and is called *Cheita-bund*. The Worms ſtay in the Eggs 8 days, and live 32 days after. This is eſteem'd the ſecond ſort for goodneſs.

The next is *Sæuk-Bund*, eſteem'd the fifth ſort for Goodneſs. The Worms ſtay in their Eggs 8 days, and live 32 days after. The making of this Silk ends about the 6th of *May*.

The

The next is *Aſſoree-Bund*, eſteem'd the 4th ſort for Goodneſs. The Worms continue in the Eggs and die, as the two laſt ſorts. And the making of the Silk ends about the 4th of *June*.

The next is *Sowaud-Bund*, and is eſteem'd the third ſort. The making of this alſo ends about the laſt of *July*.

In *Auguſt* and *September* no Silk is made, and but very little in *October*.

This is the Nature of the *Silk-worms* in the *Indies* where the Heat of the Sun renders them much more fruitful than with us; for in *India* the Worms breed and ſpin their Silk ſix times in the Year, and in *England* only once, becauſe here they remain in the Egg from the latter end of *Auguſt*, 'till about the latter end of *May*. There likewiſe they are ſooner brought to perfection, and begin to work ſooner, *viz.* 28 days after they are hatcht, but in *England* not 'till the 40th. Where alſo they are by a third part more tedious in breaking out of their Houſes, from the firſt day of their Spinning, than they are in the *Eaſt*, which is there done in ten days, but here only in fifteen.

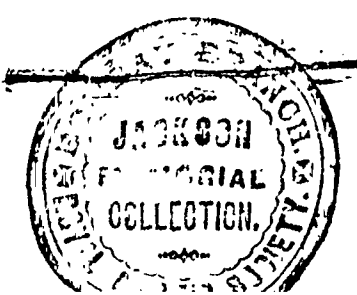
The

The Silk-worm derives its Birth from the Seed of the Butterfly, which is as ſmall as the Heads of Pins, and does ſomewhat reſemble Rape-Seed, being flatted on both ſides. This Inſect, by whoſe Induſtry we have the Silk, which is ſpun out of its Bowels, and artificially form'd by its Mouth into the Faſhion of a Clew, differs not very much from a Caterpillar, either in the Shape or Bulk, baiting that this is more Hairy, and its Web is weaker, and of another Colour. And yet for want of Mulberry-Leaves (which is the moſt proper Food for the Silk-Worm) when they are forc'd to ſubſiſt by the Leaves of the Roſe-Buſh, Lettice, or ſome others (which ſometimes are made uſe of) this Nouriſhment either weakens the Thread they Spin, and makes it as uſeleſs as that of the Caterpillars, or elſe they will not work at all. But that which ſeems moſt remarkable and wonderful in this Animal, is its change of ſhape, and one would think of Species, in the transformation of it from a Reptile to a Volatile, from a creeping Worm into a Butterfly. The Grain or Seed

of

of theſe Creatures was tranſported into *Italy*, above three hundred Years ago, by two Religious Perſons, but their Silk was of a longer Date, and brought above a Thouſand Years ſince among the *Europeans*, who called it in Latin, *Sericum*, from an Oriental People, called *Seres*, who were very induſtrious and careful in its Improvement.

FINIS.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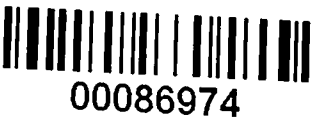
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